BRUTUM FULMEN:

ORTHE

BULLI Pope Pius V.

Damnation, Excommunication, and Depolition

Q. ELIZABETH,

As also the

Absolution of her Subjects of their Oath of Allegiance, with a Peremptory Injunction, upon Pain of an Anathema, never to Obey any of her Laws or Commands.

With some Observations and Animadversions upon it,

By THOMAS Lord Bishop of Lincoln.

Whereunto is Annex'd the Bull of Pope Paul the Third, Containing the Damnation, Excommunication, &c. of King Henry the Eighth.

The Second Edition.

Come out of her my People, that ye partake not of her Sins and Plagues,
Rev. XVIII. 4.

LONDON, Printed by S. Roycroft for Robert Clavel at the Peacock in St. Paul's Church-yard. MDCLXXXI.



OVER CONTRACTOR



THE

EPISTLE

TO THE

READER

Reader,

Hoever thou art (Protestant or Papist, Courteous or Censorious) having made these Papers publick, thou hast a liberty to read, and a right to judge; and that thou maist do it impartially, (not out of hate or kindness to me, but upon a serious and just Consideration of the Cause) I shall neither importune thy Favour, nor deprecate (when A 2

'tis just) thy severest Censure. For, 1. 'Tis truth, I have impartially desired, and not indiligently lought; and if (by the bleffing of God) I have found it, Magna est veritas & prævalebit, it will prevail. in despight of all Enemies and Opposition; peno is acdflis , nat super, non immersalibis undis. Truth we know (especially Divine Truth, which concerns our Souls and their Salvation) ever had, and, fo long as there are Devils and wicked Men, will have in this World many Enemies; who will indeavour (what they cannot do) to suppressit; premi potest veritas, opprimi non potest. They may dipp. and (for some time) keep it under water, but they cannot drown it. If theje Papers contain truth, (as 1. hope thay do) then I am (we that every Intelligent Reader, and pious lover of Truth, will be its Patron: and (though in this Epistle I do not sollicite him) ready to vindicate it from the Objections of its Adversaries. But (on the other side) if my Reader relate to Rome, and be possels'd with strong delusion to believe (against Reason and Divine Revelation) his Catholick Caufe the Papal Monarchy and Infallibility, it will be in vain for me, in this Epiftle, to defire (what I believe I (a) cannot have) his Favour. However, he shall have my Pity and Prayers. That God Almighty would be graciously pleased to open his Eyes, and bless him with the Knowledge and Love of the Truth.

(a) The reason why I cannot exped the favour or affent of my Adversaries, (especially of the Jesuits) 1s, because Maldonate tells us, That Luther and Calvin (Arch-Herericks) are not to be followed though they speak things conionant to Scripture -Cum facris literis consentanea

Non Stdocent, quendi. Nay Calviniffs and Lutherans, Even When They Speak Truth, are no more to be hearken'd to, Then To The Devil. Lutherani & Calvinifte à Deo, & Ecclefia tanquam perniciosifimi Heretici declarati, non magis, Etiam Cum Vera Dicunt, Audiendi funt, Quam Fiaabolus. Maldonat Comment. in Matth. 16. verf. 6.p. 336. C. Nor is this Maldonat's peculiar Opinion; for the Cenfor Librorum, who approves his Commentaries on Matth. tells us, That Omniain illis juxta Orthodoxam Apostolice ac Romane Ecclefia Doct inam Summa Cum Eruditione ex-

poni. Ita Joh. Clavius De villo Libr. Canfor.

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2. We know'tis true, what the great Roman Orator long since (aid-Humanum est errare, labi, decipi, &c. The wifest men have their mistakes; Bernardus non videt Omnia, & quandóque bonus dormitat Homerus. Since Adam fell, the best men have their Infirmities, and sometimes err, even when they desire and seek Truth. Since the Prophets, our ble fed Saviour and his Apostles, left the World, I know no man Infallible; nor any, save the Pope, who (against evident Reason, and the sense of Christendom) pretends to it. For my own part, I do humbly acknowledge my many and great Infirmities; and for thefe Papers — Hominem pagina nostra sapit, there may be mistakes and errors in them; yet it is my hope and (not ungrounded) belief, that there are none such as may prove pernicious, or (in the main) dangerous --- Non hic Centauros, non Gorgonas, Harpiasve invenies. No such prodigious and pernicious errors, as our Popish Adversaries maintain, and (so far as they are able vindicate: such I mean as their supid Doctrine of Transubstantiation (contradictory to Natural Reason, Divine Revelation, and all our Senses) their Idolatrous Adoration of a piece of Bread, with Divine (b) worship due to God only) their Sacrilegious robbing the Laity of half the S.zcrament in the Eucharist, contrary to our blessed Siviour's express (c Command, and the practice of the Christian (d) World (even of the Church of Rome her (elf) for above a thousand years (as their own great and learned Writers confess Sc. I ay, such errors as thefe. I do (and have reason to) believe, the Reader will not find in these Papers. Though it be certain and confess'd, that every one, even the best and most learned Writers are fallible; yet so long as.

(b) Nullus dubitandi Locus, quin Cultus Latria qui Vero Deo debetur, fic buic Sacramento exhibendus. Concil. Trid. Sest. 13. De Eucharistà cap 5.

(c) Marth. 26. 27. And they obey'd, and did alldrink. And Marc.

14.23.
(d) Cardinal

Bona, De Rebus Liturgicis, l.2.c. 18.p.
491, 492. Parif.
1672. Lindanus

Panopliz, l.4.c. 56.
p.342. Colon-1575.

they

they rationally build their Conclusions upon the clear Principles of Nature, Scripture, or Universal Tradition. They may be sure enough, (and so may their Reader too) that they are not actually falle, nor what they so write erroneous. However if the Reader find any errors of what nature loever, and can make it appear, that they are indeed errors, I shall not (as I faid before) deprecate his severest Censure. but concur with him, and Censure them my self, as much as he; and do hereby promise publickly to retract them, and heartily thank him for the discove-For in this Case my Reader and I shall both be Gainers, and (in a several way) Conquerors --- (e) Vicimus utérque nostrum, palmam Tu refers mei, Ego erroris; my Reader has overcome me, by manifesting my mistakes, and I (by his help) have overcome those errors; otherwise, in Cyprian's Opinion and language, (f) Non vincimur cum offeruntur nobis meliora, sed instruimur. He, who by his Adversaries help and concluding Arguments, gains the knowledg of Truth, is (in that good Father's Opinion) not conquered, but instructed. But if the Intelligent Reader discover any error in these Papers, and can, and will really make it appear to be fo, let bim call it what he will, Victory or Instruction, I shall thankfully submit, and both love that truth, and him for the difcovery of it.

3. I know that this Tract of mine (as every one of the like nature) is already prohibited and damned at Rome; for the Rules (g) prefix'd to the Index Librorum Prohibitorum, contrived by the Authority of the Trent Council, declare all Books of (b) Controversies between Catholicks and Hereticks (Protestants and Papists) in any Vulgar Tongue, prohibited

nym.adversus Luciferianos, in fine. Tom Operum.1.p. 230.Col.2.G. (f) Cyprian E-

(e) Vid. Hierc-

(f) Cyprian Epist.71 ad Quintum fratrem, p. 140. in Editione Rigalti), l'aris.1648.

(g) Extant dictæ Regulæ Indici Tridentino præfixæ,in Calce Concilij Tridentini. Antv. 1633.

(h) Libri Vulgari Idiomate de Controversiis inter Catholicos & Hareticos nostri temporis
disserentes, non pafsim permittantur, sed
de sis idem servet ur
quod de Bibliis Vulgari Lingua scriptis
stut utumiss. Ibidem Reg. 6.

bibited and damned; neither to be (i) had nor read by any Papist, under pain of Excommunication, and many other Penalties contained in their Canons. Papal Constitutions, and their Expurgatory Indices. So that although our bleffed Saviour, by his holy (k) Spirit, in the Gospel, command all (even the Common people, for to those he writes) to Examin and try all things, to use that understanding and discretion God has given us, to diftinguish truth from error (for that is evidently the meaning of those words, minta domunits-7, prove all things, as (1) lober and learned Papifts confess) & when we have done so, then we must hold fast that which is good. Ifay, inthis Case, in the choice of our Religion, wherein the eternal weil or woe of our Souls is concerned; though Christian prudence require it, and our bleffed Saviour, (by his Apostle) command, that we should not believe every Spirit, but try before we trust, and deligently exismin Things till we be affured of truth: yet his pretended Vicar, with an Antichristian Pride and Impiety, contradicts this, and commands the contrary. He forbids all Examination; Those under his Tyranmy (at least the unlearned and common people) must believe as the Church believes; that is, all that he proposeth, though it be Transubstantiation, or any thing evidently repugnant to their Reason and Senles too: They must (m) renounce their own Reason, and if he fay that is white, which they fee black, they (n) are to believe what he fays, and not their own Senses. All means for the People to examin, whether it be truth or error, which the Pope and his Church proposes, is prohibited, and deny'd them; nor is it only the Books of Protestants which write of Religion, but the Bible and Sacred Scripture too;

(i) Legentes, aut habentes, pænas in Sacris Canonibus, Constitutionibus Apostolicis, & Indicibus Librorum contentas, incurrere volumus. Ita Bulla Greg. 15. data Rom. 30. Decemb. 1522.

(() 1 Theff. 5... 21. & Joh. 4. 1.

(l) Omnia probate, i.e. Fer Discretionem dijudicate. Dr. Hen. Holden in Locum.

(m) Sublato Omni Proprio Judicio, paratus semper sit Animus, ad Obediendum Ecclesie. Vide Exercitia spiritualia Ign. Loyolæ. Toloæ, 1593. p. 172. Reg. 1.

(n) Si quod Oculis nostris apparet Album, Ecclesia Nigrum definierit, debemus quod nigrum sit pronunciare. Ibid.Reg.13. p.176.

even

(0) Si Sacra Biblia vulgari Lingua, passim sine discrimine permittantur, Plus Inde, ob hominum temeritatem, Detrimenti quam utilitatis Oriri. Ita Reg. 4. Indici Tridentino prasina.

(p) Vid. Præfat. ad Indicem Librorum Prohib Confeflum à Deputatione Sinodi Tridentinz; Author. Præf. crat Francisc. Forerius Deputationi Secretarius.

(q) Index Libr. Prohib. ex Concil. Trid. præscripto; Authoritate Pij 4. primo Editus, postea à Sixto 5. auctus; demum Clement. 8. Justu recognitus.

(r) Greg. 15.
Fulladata Rom.30.
Decemb.An.1622.
in Calce Indicis
Trid. Antv. Ann.
1633.

(/) Conflit.114. Urbani 8.dat.Rom. 2. April. 1631.

(t) Cum Librorum Probibitorum
Lectio, Magno sincere Fidei cultoribus
Detrimento esse nosextur, &c. Those be
their words in both
their Bulls.

even the whole Law of God, and the Gospel of Jesus Christ (in any vulgar Language, which the People can understand come amongst prohibited Books, and damn'd at Rome : and the reason they give of such prohibition is impious and blasphemous. For they fay (horresco referens) the reading of the Holy Scripture by the People, in any vulgar Tongue, is more (o) pernicious than profitable, and brings more loss than benefit to the Reader. Although thu Doctrine be (as I faid) impious, and (against God and bis Holy Word) blasphemous; yet it is publickly own'd amongst those Rules for prohibited Books, contrived by a (p) Deputation (or Committee) of the Trent Fathers, according to the Decree of that Council; and afterwards approved and confirmed by Pius the Fourth, Sixtus the Fifth, and Clemens the Eighth, as (q) the Title of the Trent Index affures us. them (that we may be sure they continue their Antichristian Tyranny, to probibit and damn the Bible and all Books which make against them) (r) Gregory the Fifteenth, and (1) Urban the Eighth do further approve and confirm the Impious Rules and Doctrine afore-mention'd; and both of them exprefly declare, and in the same words;

1. That it is known that the Reading prohibited Books, (the Bible is one of them) brings (t) great detriment to the Professors of the sincere Faith. (Roman Errors and Popery they mean, which they miscall sincere Faith). And what they say, is most certain; for there is no Book under Heaven so destructive of their Popish Superstition and Idolatry (which they call sincere Faith) as the Bible, as it has been truly explain'd and preached by Protestants.

Protestants, since Luther's time. Which is evident in this, that so many Kingdoms and Provinces, by the help of Scriptures and Knowledge of the Gospel, have clearly seen the Errors of Rome, and justly abhorring her and them, are come out of Babylon.

2. All Licences to read any prohibited (u) Books, whosoever gave them, and to whomsoever they were given) they recall, cassate, and declare null.

3. Then they Command (under severest (x) punishments) that all those who have any prohibited Books, (the Bible is one, if it be in any vulgar Tongue) they are to bring them to the Bishop or Inquisitor, and they are presently to burn them.

4. And then they declare, (y) That no man shall have any Licence for the suture, to read or have any prohibited Book, (no Bible or Protestant Book concerning Religion, in any Vulgar Tongue) save only from the Congregation of the Sacred Office, (the Supream Office of the Inquisitors) which sits every week before the Pope at Rome.

(u) Omnes & fingulas licentias legundi aut habendi
Libros quofcunque
prohibitos, quibufcunque Personis, cujuscunque gradus, etiam per literas Apostolicas, à Nobis
aut Prædecessoribus
nostris concessas, revocamus, cassamus,
anullamus. So both
of them declare in
the same words.

(X) Qui Libros prohibitos habucrint, eos ad Episcopum aut Inquisitorem, qui illos quantocius Comburere debeat deserre tenean-

tur. Ibidem. (y) Néque de Catero similes Licentia, niss à Congregatione Sansti Officij, qua singulis hebdomadis coram Nobis habetur, vel ab aliis per Nos, in eadem Congregatione deputandis concedantur. Urban 8. dicta Bulla. 5. 3.

By the Premisses, I think 'tis certain, that these Papers of mine are (in Antecessum, and) already prohibited and damn'd at Rome; and if their Papal Constitutions be obligatory and obeyed, not to be read or had by any Papist, save only such as have a faculty and licence from the Congregation of the Sacred Office, (as they call it) the Roman Inquisitors; and we may be sure, that those watchful Fathers who guard the Capitol, and industriously study to preserve and

(a) Hanc Catholicam fidem, extra quam nemo faivas effe poteft, quam in prafenti l'ronteor, & veragiter Tenco, Inteeandemque gram, iffue adextremum vita fpiritum,conftantiffime retinere, & confire-. ri, & a meis Jubaitis, velius quorum cura ad me fpettat, Teneri, & Pradicari, quantum in me erit, cur at wrum. Ego idem N.Spondeo, Voveo, ac Juro. Ita in Bulla Pij Papæ 4. super forma Juramenti. Froscilionis tidei, in Concil. Trident. Sell. 24. De Refor'.c. 12. p. verp. 1633.

(b) Recentio es Heretici Catholicos nomines Papistas vocants & certo nulle Sublimiere Gloria Titulo Exornare potuiffent. Sintideo nobis viventibus, bec semper Preconia Laudumys postmorzem, Tituli Sepulchrales, ut fic Semper Dicamur Papifte. Baronius Notat. ad Martyrologium Rom Oct 16. B. p. 707. Col. Agripp.

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and promote the Papal Greatness and Interest, (on which their own depends) will give licence to none to read (uch Protestant Viritings, live to thole, who (for fidelity to their Catholick Cause and Learning) they judge able and willing to Answer and Confute them: That is, None shall have Licence to read such (to them) dangerous and damned Books, fave fuch as have (a) folemnly Promised, Vow'd, and Sworn firmly to believe and constantly to hold and profess to their last breath (and to the utmost of their Power, indeavour that others, under them do fo too) their new Trent-Creed, and so the whole Mass of their Popish Errors and Idolatries contained and commanded in it. The Case being evidently this; that (if their Papal Constitutions be obligatory and obey'd) none are to read or have these Papers, fave such as have promised, vow'd, and sworn never to believe them; as I have little reason to desire or hope for their favour, fo (be it known unto them) I do as little fear their Confutation, or (what I am like enough 452. Editionis An- to have) their Calumnies.

> 4. Although I well know (to say nothing of others) that all our English Papiles (both in their Words and Writings) do constantly call themselves Catholicks, and Roman Catholicks; yet they must pardon me, if in these Papers, I neither do, nor justly can call them fo: Papills I do call them, and (I hope) they will not be offended, or take it ill, that I do fo. For (b) Earonius (their great Cardinal and Annalist) having faid, That the Hereticks (we know whom be meins) call'd them Papists; be adds, That we could not honour them with a more glorious Title than that of Papills, and therefore he defires that they may have the honour of that Title while they live.

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live, and that (after death) it may be writ upon their Tombs and Sepulchral Monuments. For my part, fo long as they believe and profess their new Trent-Creed, and the Popes Monarchical Supremacy, I shall (according to the Cardinal's defire) call them Papists, and if it be so honourable a Title (as he says it is) let them have it, I fall not envy them that honour, but pity their error, who glory in that which is indeed their fin and Shame: For the other Title of Catholick, which our Adversaries, (without and against reason) appropriate to themselves; we grant, and know, that anciently it was, and (when rightly used) is a word of a good found and signification, when it was applied to persons, (as a Catholick Bishop, or Catholick Doctor, &c.) it signified such perfons as were, I. In respect of their Faith, Orthodox; who intirely believed and profess'd the true Christian Faith, rejecting all pernicious and dangerous errors, and so were no Hereticks. 2. In respect of their Charity, such as were in Communion with the Church of Ghriff, without any uncharitable Separation from st, and so no Schismaticks. Now that our Adversaries of Rome are (as they pretend) such Catholicks, is absolutely deny'd; not only by Protestants, but (except them(elves) by all Christians in the World, and that upon evident and great reason; Considering, 1. Their many and monstrous (c) Errors (contradi-Etery to Sacred Scripture, and the sense and belief of the Christian World for a thousand years after Christ our blessed Saviour) which they approve and publickly receive as Articles of their Faith, in their new Creed, the Trent-Council, and Roman Cate-

(c) Concerning the Errors, Superftition and Idolatry of the Church of Rime , (with which I charge them) I do not here name the Particulars, much less the proofs of them. It is not the bufinef. of this Epiftle. But many of our learned Writers have long fince effectually done it. Such I mean, as Pi-Phop Jewel, Bilhop Mierton, Davenant, John white, Chillingworth and Dr. Crakanthorp, and (to omit many more) lately, my learned Friend Dr: Stillingfliet i)can of Pauls. The Reader (if he please) may confult thefe and find fatisfaction. Something also is faid to that purpose, in the following Papers. But if my Popish Adverfaries (who are not eafily, if at all ro be fatisfy'd) require me particularly to make good my Charge, I shall undertake it; & hope (by the bletfing of God, and the help of the Writings of

those learned persons I have named) to say that which might (though may be it will not) sa-tissie my Adversaries.

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chism; Considering also their many Superstitions and

stupid Idolatry, professed and practised by them in their Jacred Offices (their Missal, Breviary, Horæ B. Virginis, their Ritual and Pontifical, &c.) I (ay, thele things impartially considered, they may be (and really are Idolatrous Hereticks; but 'tis impossible they should be, (what they against greatest evidence pretend to) true Catbolicks. 2. Considering the unchristian (indeed Antichristian) Pride and Tyranny of the Pope and his Party, Excommunicating, curfing and Damning all Christians, save themselves, without and against that Charity which the Gospel requires) and so Schismatically cutting off from the Body of Christ whole Kingdoms at a Clap (as Pius the Fifth does, (d) in the following Bull) which are things inconsistent with the Christian Temper and Charity of a true Catholick; I say these things considered, and that the Pope and his Party are really guilty of such uncharitable Actions, dividing and violating the Union of the Church; it evidently follows, that they are fo far from being true Catholicks. that they are great and formal Schismaticks; And therefore they must pardon me, if in these Papers. I do not call them (what really they are not) Catholicks; and for the same reason, I do not call them Roman Catholicks. For, as it is neither reason nor sense to eall him an English Gentleman, who is no Gentleman at all; or him a Sorbon Doctor, who never fare Paris, or ever had or desired that Degree; fo it is alike irrational to call him a Roman Catholick, who really is an Erring Schismatick, and no Catholick

(d) Declaramus
pradictam Elizabetham Hareticam, eique Adharentes Anathematis Sententiam incurrisse, eséque à Christi Corporis unitate pracisos.
In dicta Pij 5. Bulla §. 3.

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at all.

5. I know some (otherswise learned and pious)
Writers, who say that those words Roman Catho-lick.

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lick are inconsistent, and imply a Contradiction, as fignifying a particular Universal. But this (I confels) is a manifest mistake. For not only particular Persons, (of which before) but particular Churches, inthis or that City (be it great or little) have anciently and usually been call'd Catholick Churches, without any Contradiction or Impropriety. In an Epistle of a (e) great Council at Antioch, we find the (f) Bishop of that City call'd a Catholick, and that particular Church a (g) Catholick Church. So in the Subscriptions to Nazianzen's last Will and Testament, Optimus Bp. of Antioch, subscribes thus; Optimus Bp. of the Catholick (b) Church at Antioch; and the rest of the Bps. who subscribe that Testament, (and they are fix or (even) ule the same Form. So Nazianzen subscribes himself Bp. of the Catholick Church in Constantinople; Amphilochius B shop of the Catholick Caurch in Iconium; and fo all the rest. In the Appendix to the Theodosian Code, Pope Vigilius begins his Encyclical Epistle thus - Vig lius (1) Episcopus Ecclesiæ Catholicæ Urbis Romæ: Ep. of the Catholick Church of the City of Rome. So Pope (k) Leo the great (and (1) many more Bishops of Rome) uses the very same form. The Popes stiled themselves Catholica Ecclesia (non Orbis, sed) Urbis Roma Episcopos. The Antichristian stile of Universal Bp. (as Pope (m) Gregory the Great calls it) was not yet usurped at Rome. The Bishops of Rome then, and their Church, were Catholick, and fo was every Orthodox Bp. and his Church, as well and as much as they. Constantinople, Iconium, Antioch, &c. and their

(e) Synodus innumerabilium fere Epifcoperum (as Valefius renders it) apud Euseb. Hist. 1.7. c. 29. p. 278. D.

(f) Degrunua naSodinor Exorlashomo professionis Catholica. Even Paulus Samosatenus, till
he was discovered
to be an Heretick,
was call'da Cathilick. Ibid. c. 30. p.
282. B.

(g) Καθολικής
'Επηλησίας 'Επίσκοπ Θηρεαking of
the Church of Antioch. Euseb. Ibid. p

282.6.

(h) 'Οπημως
'Επίσκοπως πίς
καπα 'Αν]ιχόσσαν
Καθολικής 'Εκκλησίας: Testam.
Nazian cumInvert.
contra Julian Græcè Ætonæ 1610.p.
126.& apud Leunclavium, Juris Græco Rom. Tonn. 2.p.
203. vide Epiphan:
Edit. D. Petav.
Paris. 1622. Tom.
2.p.2.

(i) Vid. App. Cod. Theod. per Sirmondum p.218.

(k) Leo Papa Ecclefiæ Catholicæ Urbis Romæ.

Conc. Chalcedon part. 1. num. 10.12. & Act. 8. (1) The Reader may have a very large Catalogue of such Subscriptions, by John Launoy. Epist. part. 1. In Epist. ad Francis. Bonum. (m) Pope Gregory damps that proud Title, twelve several times, the places are particularly cited by Joh. Launay (and he no Lutheran) in the Epistle ad Bonum before-named.

Bishops,

(n) Vide Auguftinum Breviculi Collat. cum Donatiftis, Collat 3. Diei Tom. 7. p. 568. Edit. Bafil. 1569. & Epift. 67 ad Alipium. Tom. 2. p. 323.

Bishops, were as truly Catholick as St. Peter's Succeffor, or Rome it felf: The truth is evidently this: the Pope and his Party are in this, nec Christi, nec Petri, fed Donati Successores; they do not follow Peter or our bleffed Saviour, (as they vainly braze) but that impious Heretick Donatus, whose damnable Schism and Heresie they have espoused. St. Augustin (who well knew it) tells us, in (n) several places, That the Donatists assumed to themselves the Name of Catholick, faid that their Sect was the only true Church, and so damn'd all other Christians; and upon this Heretical Opinion, they Schismatically separated from the whole Catholick Church. The Pope and his Party (with as little reason and charity) do the very lame thing; they (as the Donatists anciently) Heretically affirm, That they, and they only, are truly Catholicks, and the only Members of the true Christian and Catholick Church: and then Schismatically Separate from, Excommunicate and damn all other Christians.

(0) 2 Theff.2. 3, 4. See Bp. Jewel on this Chapter, and this Fourth Verse. Sir Christoph. Sibtherp's Advertisement to the Catholicks in Ireland. Dublin 1622 part. 3.c.2. p. 280, 281, 282. &c. Andr.Rivet.contra Silveftrum Petralanctam c. 28. p. 537, 538. &c. vid. Georg. Dounamum, Diatr. de Antichrifto, 1.3. & 4. Lond 1620.

6. And further (that I may freely speak what I really believe) I am so far from believing the Pope and his Party to be (what they vainly pretend) the only true Christian and Catholick Church; that I do believe them (and so did thousands before Luther, and many whole Kingdoms and Provinces since) to be Ecclesia Malignantium an Antichristian Sect and Synagogue (in side) highly erroneous, and (in sacto) as highly impious. And the Pope so far from being Peter's Successor, and our B. Savious's Vicar-General, that he is (o) that man of Sin, δ'Answeiger, That Adversary of our B. Saviour, and the great Antichrist, the Apostle speaks of, who exalts himself (ὑπερ πάντα λεγόμενον Θεὸν ἢ σέβασμα) above all Kings and Emperors.

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This (I hope) will in part appear by Emperors, what is faid in the following Papers. At prefent, I shall desire the Impartial Reader (who possibly may. read this short Epistle, and trouble himself no further, to read what follows) to consider, That the Pope really and profeffedly does exalt himself above all Kings and Emperors, and so has this Mark of the Beast, and Indelible Character of Antichrist. That he does so Exalt himself, will evidently appear, thus, 1. Pope Innocent the Third tells the (p) Emperor of Constantinople (and with prodigious Error and Impudence, indeavors to prove it out of (q) Scripture) That the (r) Pope is as much greater Than the Emperor, as The Sun is greater Than the Moon. So Innocent the third; and (that we may be fure his Successors liked it well) Gregory the Ninth approves, andrefers it into the Body of Canon-Law: And (1) Greg. the Thirteenth approves it too; and (with the other Decretals) confirms it for Law; and 'tis continued in all Editions of that Law, ever since. It is then certain and confess'd, That the Pope Exalts himself above all that is call'd God, above all Kings and Emperors; and that he is far greater than they. And if you inquire of the Proportion, how much he is greater? I ay, 2. That their approved and received Glosses on their Law, (with some difference of Opinion) calculate how many times the Sun is greater than the Moon, and then infer the Pope's Greatness above the Emperor. And here

1. The Author of the Gloss, (Bernardus de Botono was the min) a good Lawyer, but (sure I am) no good Astronomer, tells us, (ignorantly and ridiculously)----- That the Sun is greater than the Moon, (and consequently the Pope greater than the Em-

(p) Vide Cap. Solitæ.6. Extra de Major.& Obedientia; and the Lemma to that Chap. which is this _____ Imperium Sacerdotio sub-est, & ei Obedire Tenetur.

(q) 1 Pet. 2. 13. (which place evidently proves the contrary) Jer. 1.16. Gen. 1.16. Joh. 21. 16. Matth. 16.19.

(r) Quanta est inter Solem & Lunam, tanta inter Pontisices & Reges disferentia cognoscitur. Dica Cap. Solitæ 6.

data 1580. Juri Can. præfixa.

(t) Cum igitur terra fit fepties mafor Luna, Sol autem octies majer terra: restatergo, ut Ponti-Dignitas ficalis Quadragefies Septies fit Major Regali. Glossa verbo. Inter Solem & Lunam. Cap. Solitæ 6. Extra de Major. & Obedientia. I quote the Edition of the Canon Law at Paris, 1612.

(u) Alias quinquagies septies. Ita Nota in Margine, ad dictum Cap. Solitæ verbo, inter Solem & Lunam. Ibid.

(x) Manifestum eft, quod magnitudo Solis continet magnitudinem terræCenties quadragies fep. ties & duas medietates.Vld. Additionem ad Glossam verbo. Inter Solem & Lunam. Cap.Solitæ.6.

(y) Palam eft, quod magnitudo Solis continet magnitudinem Luna septies millies septingenties o quadragies quater, & insuper eque medietatem.Ibidem id dicta additione ad dictam Gloriam.

(2) Aurum non tam pretiofius est

peror) (t) Forty seven times. This is pretty weil, but much short of that Magnitude the Pope meant, (if he knew what he (aid) when he affirm'd, That he was as much greater than the Emperor, as the Sun was greater than the Moon.

2. And therefore another (u) Canonist, would have the Sun greater than the Moon (and fo the Pope greater than the Emperor) Fifty feven times.

3. But this (as too little) does not please the Pope's Party and Parasites; and therefore Laurentius (another Canonift) fays, That it is(x) manifest that the Sun is greater than the Moon (fo the Pope than the Emperor) an hundred forty feven times. I omit the fractions; for if the Pope be 147. times greater than the Emperor, methinks it might fatisfie his Ambition, so that he needed not stand upon the fraction, or little overplus.

4. But this also comes far short of that Magnitude. which they ascribe to the Sun above the Moon, (6 so to the Pope above the Emperor) for they tell us (y) That the Sun is greater than the Moon (77441) seven thousand seven hundred, forty four times, and one half more. To such a prodigious greatness, does the Bishop of Rome exalt himself. So that if St. Paul fay true, (That he is Antichrist, who exalts himself above all Kings and Emperors) then it will evidently follow, that the Pope is Antichrist; for never man did, or (without Antichristian Pride and Impiety) can so exalt himself. They sometimes tell us in their Law, --- (z) That the Papal Dignity is to be preferr'd to the Impe-

rial, more than Gold is to Lead; and (if Gratian

plumbo, quam Regia Dignitate fit Altior Dignitas Sacerdotalie. Gratian Can. duo funt 19. Diflind. 96.

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(ay true) it was the Pope who faid fo. And the Gloss gives the reason of this Papal (a) Greatness above all Kings; Because Kings and Princes are to submit their Necks to the Popes Knees; (be might have said, and their (b) Mouths to the Popes Feet, which the Emperor is bound to kis. That this is Impious and Antichristian Doctrine, I think evident; and I have some reason to believe that intelligent and impartial Judges will think so too, and yet it has heretofore, and still is approved and (as Catholick) received at Rome. For, 1. That Decretal of Pope Innocent the Third, was by Gregory the Ninth made a Law, and (amongst other Decretals) by him commanded to be received as Law, in all (c) Universities and Papal Consistories, about 450. years ago, and so continues to this day. 2. For the Glosses before-mentioned, they are not only in the (d) old Editions of their Law, but were approved and confirmed afterwards by (e) Gregory the Thirteenth (and fo stand approved and confirmed to this day) who expresly tells us, That the Law being by his (f) command receiv'd, corrected and purged; no man (for the future) should dare to add, detract, or change any thing in it.

(a) Quia colla
Regum & Principum Submittuntur
Genibus Sacerdotum.
(By Sacerdotes here
the Popes are principally meant, as is
evident both by
the Text and the
Gloss) Glossa ad
dictum Can. verbo.
Duo sunt.

(b) Papaexcivit
Imperatorem ad ofculum pedis—ut
primum videt Papam, detecto Capite,
illum, genu terram
tangens, veneraturPontificis pedes
Devote of culatur.
Lib. Secratum Ceremoniarum, Rom.
1560. l. 1. Tit. 5 p.
22.Col.2,3.

(c) Volentes ut
bas tantum Compilatione utantur universi in Judiciis &
in Scholus, &c.
Greg 9. in Literis
Acad. Bononiensi,
dat. 1230. Juri Canonico Præsixis. Edit. Lugd. 1661.

(d) Edir. Paris 1520. cum Glossis. (e) Vide Bullam Greg. 13 datam Romæ, Anno 1580. Corpori Juris Canonici præsixam. (f) Nulli liceat Libris Canonici Juris, de mandato nostro Correttis, Recognitis, & Expurgatis quiequam addere, det, abere, vel immutare, & c. Ibid. dicta Greg. 13. Bulla.

In short, whether the Champions of the Church of Rome and Catholick Cause, (as they call it) will think what is said in these Papers, worthy of any Answer, or no, I know not. But in case they do, I shall make them (if I mistake not) a very fair offer, which (if accepted) will much lessen their pains and la-

bour.

(g) They tell us, that it was our B. Saviour himself, who Conflicted Feter and his Succeffers Supream Monarch: of the Catholick Church. Christes Catholicam Ecclifiam, uni Soli in Terris Petro, Fe-Successori tri 7:30 Rom. Pontifici, in Poteftatis Plenitudine, tradidit Gubernandam. So Pius the Fifth in his Bull of Excommunication of Eliz. In Principio. And Bellarmine fays -- Successio ex christi Institute, O Jure Divino eft, quia Ipfe Christus Instituit in Petro Portificatum; ideo quicunque Petro fuccedit, à Christo accipit Pontificatum De Rom. Pont.l. 2. c.12. S.ut autem. Cum Papa in Petri Cathedra Sedeat, summum ia coDignitatis gradum, nonnullis Humanis Constitutionibus, fed Divinitus datum agnoscit. Catechif. Trident. Part. 2.c.7. De Ordinis Sacramento. § 28 vide Can. Sabour, vet so, as (if they perform the Condition annexed) they may (as to my self) effectually do their business, and make me their Proselyte: The thing I mean is this; If they can from Scripture, (by any one Cogent and Concluding Argument) prove any one of these following Propositions (and unless they be all proved, their Papal Monarchy cannot stand) I will grant the rest, and give them the Gause. I say then, if they can make it appear,

r. That our blessed Saviour before his Ascension, did constitute Peter his Vicar, and gave him such a Monarchical Supremacy and Jurisdiction (as is(g) now contended for) over the Apostles and the whole Church. For if Peter had no such Power he could not transfer it to his Successors; it being impossible, that they should have that Power (Jure Successions) which their Predecessors never dad.

2. If they can prove that St. Peter, while he lived, did exercise such Power and Supream Jurisdiction, even over the Apostles, &c. By their own (h) Computation St. Peter lived 34. or 35. years after the Ascension of our B. Saviour, and was (as they say) Bishop of Antioch 7. and of Rome 25. years. Now if it neither do, nor can appear, that in all that time he exercised any such Monarchical Power or Jurisdiction; we may safely conclude, either that he had no such Power (which is most true) or betray'd his trust in not making use of it, for his Masters Glory, and his Churches good; which (I suppose) our Adversaries will not say. In this Case, Idem est non esse & non apparere;

crosuncta. 2 Dist. 22. & Glossam & Turrecrematam. Idem. (h) Baronius says, that Peter suffered Marryrdom Anno Christi 69. and therefore 34. or 35. years after our blessed Saviours Passion. Annal. Tem. 1. ad Ann. 69. §. 1.

and therefore our Adversaries must pardon us, if we do not believe (what they cannot prove)

St. Peters Monarchy.

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3. But let it be supposed (which neither has been, nor can be proved) that Peter had, and executed such Power; let them make it appear that it was not Personal and Temporary, to cease with his Person, (as the Apostleship did) but to be transferred to some (i) Successor. For if it was temporary, and ceas'd with St. Peter's Person, then whoever (after Peter's death) pretends to that Power, is not bonk side possessor, but an Impious and Antichers in Horner.

tichristian Usurper.

4. But let all those Particulars be supposed, (which being untrue, cannot possibly be proved) that Peter had and executed such Power, and that it was to be transmitted to his Successor; Let them make it appear that the Bishop of Rome was that (k) Succeifor, that Peter was (as they fay) 25. years Bp. of Rome, or 25. days, or that he ever was at Rome: For, if it be so far from truth that Peter was 25. years Bp. of Rome, that it cannot appear from Scripture, that he was ever Bishop there at all, or that he ever was at Rome. It will evidently follow, that the Pope is not St. Peter's Successor, and so can have no Title (Jure Successionis) to that Supremacy, they say, Peter had: It being impossible that the Pope should succeed Peter, if he never preceeded him in the Bishoprick of Rome.

5. Let them make it appear, that our blessed Saviour, while on Earth, either exercis'd or had such a Temporal Monarchy, as the (1) Pope now chal-

(i) Bellarmine fays, that 'cis evident in Scripture, that Peter's Supremacy was to descend to a Successor — Aliquem Petro Succedere, deducitur Evidentèr ex Scripturis. De Rom. Pon. 1.2.c. 12. §. Observandum Tertio.

(k) Bellarmine tells us, That it is not expresly in Scripture, that the Pope is Peter's Successor, but that must be proved by Apostolical Tradition. Rom. Pontisic. succedere Petro, non habetur expresse in Scripturis, sed habetur extraditione Apostolica. Bellarm. dicto loco.

(1) They constancly tell us, the Pope has two Swords; and of the Temporal Sword they say -- Figurat Pontificalis hic gladius potestatem Summam Temporalem, à Christo ejus Vicario collatam; juxta illud, data est mibi omnis Potestas in Colo & in Terra; & alibi, dominabitur à Mari usque ad Mare, & a Flumine, usque ad Terminos

Orbis Terrarum. Liber Sacrarum Cerimoniarum Ecclesia Rom. Roma. 1560. Lib. 1. Tit. 7. De Ense benedicendo, p. 36. Col. 1.

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lenges

lenges as his Vicar. For unless this appear, all their pretences to such Power, (as Vicars of our B. Saviour) will be vain and irrational; it being impossible that the Pope or Peter should derive from him that Power which he himself neither

had, nor ever here on Earth exercis'd.

(m) Vide Methodum Veronianam, feu modum, quo quilibet Catholicus potest Solis Bibliis, Religionis prætenfæ Ministrum evidenter mutum reddere, &c. Authore Francico Verono P-risiensi, Soc etatis Jefu Theolog. Colon. Agrip 1610. Vide Jac. Masenij meditatam Concordiam Protestantium cum Catholicis, ex verbo Dei. Edit.Colon. 1661.

(n) Francis. Veroni Scientiam, è doctissima Societate Jesu prodeuntem, veneramur, sententiam libenter sequimur, & labores, optimo successu à Deo donatos, honoramus. Adrian. & Petrus Walenburch in Exam. Princip. sidei, &c. Exam. 3.5. 1. num. 3.P. 141.

Thele are the Foundations upon which the Papal Monarchy (Spiritual and Temporal) is built; and if thefe fail, the whole Fabrick will and must fall: and therefore they are concern'd, by some real and rational proof, to make them good. Now if our Adverlaries can and will make it appear, from Sacred Scripture, that Peter ever had or exercised such a Power as is pretended; that it was not personal in him, but to be transmitted to his Successor; that he was 25. years Bp. of Rome, and actually transferred that Power to his Successor there; or that our B. Saviour ever had or exercis'd such a terrene 3 temporal Power, as they pretend the Pope (as his Vicar) has from him: I (ay, let them make all, or any one of these Particulars appear from Scripture, and I will confess, and retract my error. Nor is the Condition unjust or unequal, when I require Scripture proof. For they themselves constantly affirm that the Pope has right to his Monarchical Supremacy Jure Divino; by the Constitution of our B. Saviour, and Divine Right; and this their Popes, Canonists and Divines (with great noise and confidence, but no reason) indeavour to prove from Scripture, miserably mistaken and misapply'd. I know, that their lite (m) Jefuitical Methodists (so much (n) magnify'd by their Party) require of Protestants to confute their Popish Doctrines (Transubstantiation, the San crifice of the Mass, Purgatory, &c.) by express

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words of Scripture) not admitting of Consequences, however deduced from plain Texts as Premisses. This method of theirs (being irrational and (0) demonstrated so to be) I shall not tre them too: But if they can prove any of the aforesaid Positions by the express words of Scripture, or by good Consequences deduced from it, or (what they pretend to) Universal and Apostolical Iradition; I shall admit the proof. Nay, I shall make our Popish Adversaries two further, and (if that be possible) fairer Offers.

what soever, that any Christian Church in the World acknowledged, or the Church of Rome her self assumed and publickly pleaded for such a Papal Supremacy, as (p) now they pretend to, for 1000. years after our B. Saviour; and (for my own part) I will confess and retract my Error.

2. Let them prove, by any such concluding reason, that any Church in the World (Eastern or Western, Greek or Latin) did acknowledge (what now the Pope and his Party so earnestly and vainly contend for) the Popes Infallibility, and his Supremacy over all General Councils, for 1500, years after our bessed Saviour; and for my part, Cedat Jülus Agris, manus dabimus captivas, I will retrast what here I have affirmed, and be (what I hope I never shall be) their Proselyte.

To Conclude, I have no more to say, (my Adversaries will think I have said too much) save only to defire the Readers, who sincerely and impartially desire truth and satisfaction, to read and consider the Margent as well as the Text. In this, they

(0) Vide Disputde fidei ex scripturi; demonstratione, contra novam
nonnullorum Methodum, Per Joh.
Dallæum. 8°. Genevæ, 1610.

(p) They do now pretend to pateflatem Summam Temporalem; as the Book of their Sae.ed Ceremonies (a little before crted) tells us, That our bleffed Saviour gave Peter (and in him the Pope) (alestis & Terreni 1 4perij Jura. Can. Omnes, 1.Dift.22. Power to depose Kings and Emperors, absolve their Subjects from Oaths of Allegiance, and dispole of their Dominions. Plat. in vita Greg. 7. Conc. Lateran. subInnocent. 3.Can de Hæret.3. Hence it was, that Bonif. 8. (that Prodigy of Antichristian Pride and Impiety) in the Solemn Jubilee shewed himself to the People the first day in his Pontificalibus, and the next day, Imperiali babitu, Intula Cafa-

rea Insignie, gladium ante se nudatum jussit deferri & sedens alta voce testatur; Ecce duo gladija Vide Paralip. ad Chron. Urspergen. ad An. 1294. p. 344.

bave

(a) It is notorioufly known how many Decretal Epiftles have been forged, and fathered upon the Ancient Bishops. I shall only instance in the fifth Epillle of that pious Pope and Martyr, Clemens the first; in which he pleads for a community of all things in the world, even of Trives. Communis usus Omnium, que junt in boc mundo, Omnibus effe Debuit. In Omnibus Sunt Sine Dubio, & Conjuges. Joh. Sichardus and James Mer lin have that Epiftle, and those very words; and Gratian has referr'd them into the Canon Law. Can. dilectissimis. 2. Caus. 12. Quæst. 1. and there they are still in all the Editions of that Law, even that corrected and

have my Positions, and the proofs of them, in plain English: In the Margent, the Authorities and Authors I rely upon, in their own words, and the Language in which they writ: and I have (for the Readers eafe, not my own) cited not only the Authors and their Books, but the Chapter, Paragraph, Page, and mostly the Editions of them: That fo the Reader may with more eafe, find the places quoted, and judge whether I have cited and translated them aright. It is notoriously known, that our Popils Adversaries have published many forged Canons and Councils, many (purious (a) Decretals, and supposititious Tracts. under the names of Primitive Fathers, and Ancient Bisbops; that they have shamefully corrupted the Canons of Legitimate (b) Councils, and thousands of other Authors; making them (by adding and substracting words or Sentences) (ay what they never meant, or not to fay what indeed they did both mean and fay: and this they them-(elves have (without shame or honesty) publickly own'd, in their Expurgatory Indices; and after all this fraud and fallification of Records, these Apocryphal Books and supposititious Authors are continually produced by them (for proofs of

approved by Pope Gregory the Thirteenth. (b) I shall instance only in one, the 28. Canon of the Council of Chalcedon, as it is shainefully corrupted in Gratian. Can. Renovant. 6. Dist. 22. where, I. It is in the Original, heldout of out of the Original Canon, it is need out the Original Canon, it is need out the Original, heldout of the Original, it is, In need out the Original, he original, it is, In need out the Original out of the Original out of the Original out of the Original Canon, it is need out of the Original Canon, it is need out to see the out of the Original Canon, it is need out to see the out of the Original Canon, it is need to see the out of the Original Canon, it is need to see the out of the Original Canon, it is need to see the out of the Original Canon, it is need to see the out of the Original Canon, it is not need to see the out of the Original Canon, it is not need to see the out of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is not need to see the outer of the Original Canon, it is need to see th

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their Errors) against Protestants who well know, and (as many fober men of their own Communion) justly condemn (uch impious Roman Arts -Nec tali auxilio, nec defensoribus istis Chri-Truth needs no such forg'd and falle Medium's to maintain it; nor will any honest man use them. Sure I am, I have not, in this Discourse, built the truth of my Positions upon the Testimonies of our own Protestant Luthors, (knowing that our Adversaries would with scorn reject their Testimony) nor of any supposititious or Spurious ones. The Testimonies and Proofs I have quoted, and rely upon, are drawn from Scripture, the genuine Works of the ancient Fathers and Councils, or (which ad hominem, must be valid) from their own Councils, the Popes Bull, their Canon Law, their Casuilts, School-men, Summists, the Trent Catechism, the Book of the Sacred Ceremonies of the Roman Church, their approved and received Publick Offices, (such as their Missal, Breviary, Ritual, Pontifical, &c.) which Authorities (if I do not misquote, or mi-Stake their meaning) are, and (to them) must be just proofs of those Positions for which I have produced them. But let the Evidence of the Testimonies, and the Authority of the Authors quoted, be what it will; I have little hope, that they will gain any affent from our Adversaries; so long as they believe the Infallibility of their Pope and Church, and their Learned Men are folemnly fworn, firmly to believe their new Trent Creed (the whole Body of Popish Errors) to their last breath, and to Anathematize and damn what Do-Etrine soever contradicts it. For while they are poses'd

posses'd with these Principles, it may be truly said of them, what was said of the Luciserian Hereticks in St. Hierome—Facilius eos Vinci posse, quam persuaderi, you may sooner baffle, than perswade them: They will (in despite of Premisses) bold the Conclusion; nor shall the clearest demonstration overcome their blind Zeal and Affection to their Catholick Cause. However that God Almighty would be graciously pleased to bless us and them, with a clear knowledge of Sacred Truth, with a sirm belief, and (in dangerous times) upon undaunted and pious profession of it, is and shall be the Prayer of

Thy Friend and Servant

08.3. 1689.

in Christ

T. L.

The

The Damnation and Excommunication of Elizabeth Queen of England, and her Adherents, with an Addition of other punishments.

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Damnatio & Excommunicatio Elilabethæ Reginæ Angliæ,
eiqne Adhærentium,
cum aliarum pænarum Adje&ione.

Pius Bishop, Servant to God's Servants, for a perpetual memorial of the matter.

Pius Episcopus, Servus Servorum Dei, ad perpetuam Rei memoriam.

E that reigneth on high, to whom is given all Power in Heaven & in Earth, committed one Holy, Catholick and Apostolick Church (out of which there is no Salvation) to one alone upon Earth, namely, to Peter the Prince of the Apostles, and to Peer's Successor the Bishop of Rome, to be governed in fulnels of Power. Him alone he made Prince over all People, and all Kingdoms, to pluck up, deltroy, scatter, consume, plant and build, that he may contain the faithful that are knit together with the band

Egnans in Excelsis, cui data est Omnis in Colo & in Terra Potestas, unam Sanctam, Catholicam & Apostolicam Ecclesiam (extra quam nulla est salus) soli in terris, videlicet, Apostolorum Principi Petro, Petrique Successori Romano Pontifici, in Potestatis plenitudine tradidit Gubernandam, Hunc unum super omnes Gentes, & omnia Regna Principem constituit, qui evellat, destruat, difsipet, disperdat, plantet, & adificet, ut fidelem populum, mutue Charitatis nexu constrictum, in unitate Spiritus contineat, salvumque & itnof of Charity, in the Unity of columem suo exhibeat salvatothe Spirit, and present them ri. spotless, and unblameable to their Saviour.

S. I. In discharge of which Function, we which are by Goa's goodness called to the Government of the aforefaid Church, do spare no pains, labouring with all carnestness, that Unity, and the Catholick Religion (which the Author thereof hath for the trial of his Children's Faith, and for our amendment, suffered to be punished with so great Afflictions) might be preferved uncor-But the number of rupt: the ungodly hath gotten fuch power, there is now no place left in the whole World, which they have not allayed to corrupt with their most wicked Doctrines: Amongst others, Elizabeth, the pretended Queen of England, a Slave of Wickedness, lending thereunto her helping hand, with whom, as in a Sanctuary, the most pernicious of all men have found a Refuge. This very Woman having seized on the King-

S. I. Quo quidem in muners obeundo, Nos ad predicte Ecclesia gubernacula Dei Benignitate vocati, nullum laborem intermittimus, omni opera contendentes, ut ipsa Unitas, & Catholica Religio (quam illius Auctor ad probandam suorum fidem, & correctionem nostram, tantis procellis confliciari permist) integra conservetur. Sed Impiorum numerus tantum potentia invaluit, ut nullus jam in Orbe locus sit relicius, quem illi pessimis doctrinis corrumpere non tentarint, adniteme inter ceteros flagitiorum servâ Elizabeth, pratensa Anglia Reginh; ad quam, veluti ad afylum, omnium infestissimi profugium invenerunt. Hec eadem, Regno occupato, supremi Ecclesie capitis locum, in omni. Anglia, ejusque pracipuam Authoritatem atque Jurisdictionem monstruose sibi usurpans, regnum iplum jam tum ad fidem Catholicam & bonam frugem reductum, rursus in exitium miferum revocavit.

dom, and monstrously usurping the place of Supream Head of the Church in all England, and the chief Authority and Jurisdiction thereof, hath again brought back the said Kingdom into miserable destruction, which was then newly reduced to the Catholick Faith and good Fruits.

5.2. For having by strong hand inhibited the exercise of the true Religion, which Mary lawful Queen of famous memory, had by the help of this See restored, after it had been formerly overthrown by Henry the Eighth, a Revolter therefrom; and following and embracing the Errors of Hereticks, the hath removed the Royal Council confilting of the English Nobility, and filled it with obscure men, being Hereticks, oppressed the Embracers of the Catholick Faith, placed impious Preachers, Ministers of Iniquity, abolished the Sacrifice of the Mass, Prayers, Fastings, Choice of Meats, Unmarried Life, and the Catholick Rites and Ceremonies. Commanded Books to be read in the whole Realm containing manifest Heresie; and impious Mysteries and Institutions, by her self entertained, and observed according to the Prescript of Calvin, to be likewise observed by her Subjects; prefumed to throw Bishops, Parsons of Churches, and other Catholick Priests, out of their Churches and Benefices; and to bestow them and other

S. 2. Ulu namque vera Religionis, quam ab illius defertore Henrico VIII. olim eversam, Clara Mm. Maria Regina legitima, bujus Sedis Prasidio reparaverat, potenti manu inhibito, securifque en amplexis Hereticorum erroribus, Regium Consilium ex Anglica Nobilitate confectum diremit, illudque obseuris hominibus Hereticis complevit, Catholice Fidei cultores oppresit, improbos Concionatores, atque Impietatum Administros reposuit, Misse Sacrificium, Jejunia, Ciborum Preces, dilectum, Ritusque Carholicos abolevit. Libros manifestam Haresim continentes, toto Regno proponi, impia Mysteria, & instituta ad Calvini Pra-Scriptum à se suscepta, & obscrvata, etiam à subditis observari mandavit. Episcopos, Ecclesiarum Rectores, & alios Sacerdotes Catholicos fuis Ecclesis, & Reneficiis ejicere, ac de illis & aliis Ecclesiasticis rebus in hareticos homines disponere, deq; Ecclesia causis decernere ausa, Prelatis, Clero, & Populo, ne Romanam Ecclesiam agnoscerent, neve ejus Praceptis, Sanctionibulque Canonicis obtemperarent, Interdixit; plerosque in nefarias leges suas venire, & Romani Pontificis Auctorita-

D 2

Church

Church Livings upon. Hereticks, and to determine of Church Causes, prohibited the Prelates, Clergy, and People to acknowledge the Church of Rome, or obey the Precepts and Canonical Sanctions thereof, compelled most of them to condescend to her wicked Laws, and to abjure the Authority and Obedience of the Bishop of Rome, and to acknowledge her to be fole Lady in Temporal and Spiritual matters, and this by Oath; imposed Penalties and Punishments upon those which obeyed not, and exacted them of those which persevered in the unity of the Eaith and their Obedience aforesaid, cast

tem atque obedientiam abjurare; seque solam, in Temporalibus & Spiritualibus Dominam agnoscere jurijurando coegit; pænas & Supplicia in cos qui dillo non effent Audientes, Imposuit; easdemque ab iis, qui in unitate fidei, & pradicia Obedientia perseverarunt, Exegit. Catholices Antifices, & Ecclesiarum Rectores in vincula conjecit, usi multi diuturno Languore & Tristitia Confecti, Extremum vita diem misere finiverunt. Que omnia cum apud Omnes Nationes perspicua & notoria sunt, & gravissimo quamplurimorum. Testir monio, ita comprobata, ut nullus omnino locus Excusationis, Defensionis, aut Tergiversation nis relinquatur.

the Catholick Prelates and Rectors of Churches in Prison, where many of them, being spent with long languishing and sorrow, miserably ended their lives. All which things, seeing they are manifest and notorious to all Nations, and by the gravest Testimony of very many so substantially proved, that there is no place at all lest for Excuse, Desence, or Eva-

fion.

§. 3. We feing that impieties and wicked actions are multiplied one upon another; and moreover, that the perfecution of the faithful, and affliction for Religion, groweth every day heavier and heavier, through the

\$. 3. Nos multiplicantibus aliis atque aliis super alias Impictatibus, & facinoribus, & præterea sidelium persecutione, Religionisque afflictione, impulsu & Operâ d. Elizabeth quotidie magis Ingravescente, quoniamillius animum ita obsirma-

Instigation and Means of the faid Elizabeth; because we understand her mind to be so hardned and indurate, that the hath not only contemned the godly Requests and Admonitions of Catholick Princes, concerning her healing and conversion, but also hath not fo much as permitted the Nuncios of this See, to cross the Seas into England; are strained of necessity to betake our felves to the Weapons of Justice against her, not being able to mitigate our forrow, that we are drawn to take punishment upon one, to whose Anceffors the whole State of Christendom hath been so much bounden. Being therefore supported with his Authority, whose pleasure it was to place Us (though unable for fo great a burthen)

tum atque induratum Intelligimus, ut non modo sias Catholicorum Principum de sanitate & conversione, preces, monitionesque contempserit, sed ne hujus quidem sedis ad ipsam hac de canfa Nuncios in Angliam. trajicere permiserit; ad Arma Justitia contra eam de necessitate conversi, dolorem lenire non possumus, quod Adducamur in unam animadvertere, Cujus majores de Republica Christiana tantopere merucre. Illim itaque Audoritate Suffulti, Qui Nos in hoc Supremo Justitia Throno, licet tanto Oneri Impares, voluit Collocare, de Apostolice potestatis plenitudine declaramus pradictam Elizabeth Herericam, hereticorumque fautricem, eigne adharentes in predictis, Anathematis sententiam incurrisse, esseque à Christi Corporis unitate precijos.

in this Supream Throne of Justice, we do out of the sulness of our Apostolick Power, declare the aforesaid Elizabeth, being an Heretick, and a favourer of Hereticks, and her Adherents in the matters aforesaid, to have incurred the sentence of Anathema, and to be cut off from the Unity of the

Body of Christ.

§. 4. And moreover, we do declare Her to be deprived of her pretended Title to the Kingdom aforesaid, and of all Dominion, Dignity, and Priviledge whatsoever. S. 4. Quin etiam ipsam pratenso Regni pradicti jure, necnon omni & quocunque Dominio, Dignitate, Privilegioque privatam.

5. 5. And also the Nobility, Subjects, and People of the faid Kingdom, and all others, which have in any fort fworn unto her, to be for ever absolved from any such Oath, and all manner of Duty, of Dominion, Allegiance, and Obedience; As we also do by Authority of these Presents absolve them, and do deprive the same Elizabeth of her pretended Title to the Kingdom, & all other things abovefaid. And we do Command and Interdict all and every the Noblemen, Subjects, People, and others aforefaid, that they prefume not toobey her, or her Monitions, Mandates, and Laws: And those which shall do the contrary, We

do innodate with the like Sentence of Anathema. §.6. And because it were a matter of too much difficulty, to convey these Presents to all places wherefoever it shall be needful; our will is, that the Copies thereof, under a publick Notaries hand, and fealed with the Seal of an Ecclesiastical Prelate, or of his Court, shall carry altogether the same Credit with all People, Judicial and Extrajudicial, as these Presents should do, if they were exhi-

S. S. Et ctiam Proceres, Subditos, & populos dicii Regni, ac ceteros omnes qui illi quomodocumque juraverunt. ramento hujusmodi, ac omni prorsus Dominii, Fidelitatis, & obseguii debito, perperuo ab-Solutos, prout Nos illos Prasentium Auctoritate absolvimus, & privamus eandem El.zibeth pratenfo Jure Regni, aliifque Omnibus supradictis. pimusque & Interdicimus Universis & singulis proceribus, Jubditis, populis, & aliis predictis, ne illi ejusve monitis, Mandatis, & Legibus audeant Qui secus egerint, obedire. cos simili Anathematis Sententià innodamus.

§.6. Quia vero difficile nimis esset, Presentes quocunque illis Opus erit perferre, volumus, ut eorum exempla, Netarij publici manu, & Prelati Ecclesiastici, ejusve Curia Sigillo Obsignata eandem illam prorsus fidem in Judicio, & extra illud, ubique Gentium faciant quam ipfa Pre-Sentes facerent, siessent exhibita vel oftense. Dat' Romæ, apud Sanctum Petrum, Anno Incarnationis Dominica 1570. 5. Cal. Maij Pontificat' nostri Anno 5. bited or shewed. Given at Rome, at St. Peters, in the Year of the Incarnation of our Lord, 1570. the Fifth of the Calends of May, and of our Popedom the Fifth year.

SOME ANIMADVERSIONS

AND

OBSERVATIONS

Upon the Impious

Damnation and Excommunication Romano. Roma 1638. Tom.

Extat hæc Bulla in Bullario Romano. 2. pag. 229.

OF

Q. Elizabeth

PIUS V. Anno 1570.

Efore I come to a particular and distinct Examination of the feveral Parts and Paragraphs of this Impious Popish Bull, I shall in general observe, I. That Pin V. was not the first or only Observ. I. Pope, who usurped this Extravagant and Antichristian Power over Kings and Emperors; to damn, depole,

nius de Regno Italia, lib. 3. pag. 58. (b) Omnium Confennati; & Philippicus ipse Nominatim, Diro in cum composito Carmine, Ponis Inferorum devotus. ibid.

(c) Car. Sigonius de Regno Italiz. lib.9.p.219. Extabant praclara Gregorij 2. & 3. exempla, qui Leoni I-LauroImperatori,Sacris Interdicare. & Jurata Italia obedientia Spoliare non dubitarant, uno co Crimine, quod Imaginibus se inimicum prxbuiffet. (d) Gregorius 3.

Leonem Imperio &

Communione fidelium privat. Plat. in vita Gregorij 3. (e) Zacharias Papa Regem Francorum, non tam pro ejus Iniquitatibus, quamquod erat inutilis deposuit : & Francigenas à juramento fidelitatis absolvit. Gratian.Can. alius. Caus. 15. Quæst. 5. (f) Non quod in sufficiens fed quod diffolutus erat cum muli-

(a) Carolus Sigo- pose, and deprive them of all their Royal Rights and Imperial Jurisdiction; for both his Predecessors and Successors approved, and with prodigious pride and impiety, exercis'd ju, omnes qui ima- fuch Power. That this may appear, I shall give the Reader ginibus veneratio- fome instances, extant upon Record, in their own Popish nem negarent, dam- Annals and Histories.

1. Pope (a) Constantine in a Council of Italian Bishops (it was about the Year 711.) Anathematife's all who deny'd the worshipping of Images, and (b) particularly, and by name damns the Emperor Philippicus to the Torments of Hell. So Carolus Sigonius tells us, and Martinus Polonus,

and the Fasciculus Temporum concur with him.

2. After Pope Constantine, Gregory the second, and Gregory the third, succeed (c); and both of them Excommunicate the Emperor Leo Isaurus, for this only Crime. because he was against worshipping of Images; and though the Italians had fworn Allegiance to him, yet they null that Oath: And the Historian commends these Actions of thoic two Popes, as excellent Examples for Posterity. And Platina fays, that Gregory the third (d) Excommunicated the Emperor Leo, and deprived him of

his Empire.

3. To Gregory the third, fucceeded Pope Zachary, and (if Gratian fay true) he (e) deposed Childericus King of France, and absolves his Subjects from their Oaths of Allegiance, and gives his Kingdom to Pipin: And this he did, not for the great Crimes of Childeric, but because he was unprofitable, and unfit for the Government; not that he was Insufficient (fays the (f) Glosse) but because he was Effeminate, and dissolute with Women. And from this Canon, Joh. Semeca (the Glossator) infers, That the Pope may depose the Emperor, and proves it by citing other Canons; And by the Authority of Pope (g) Gelasius, who tells Anastasius the Emperor, that he had power to Depose him, and proves it from the Example of this Pope Zachary. I know, that what Gratian, and

enibus, & effaminatus. Gloffibid.verbo Instilis. (g) Gloff, ibid.verbo Alius.

the Canonist, say, of Pope Zachary's Deposing Childeric, is evidently untrue, (and by many (b) demonstrated so to be) yet it stands uncensur'd in their last and best (i) Edition of the Canon Law, which Pope Gregory. XIII. (k) approved and publish'd, as most correct. And they surther tell us, That Clement. VIII. published an (1) Exact Correction of all the Glosses and Additions to the Canon Law, and yet this of Pope Zachary's deposing Childeric (and, what the Gloss says of it) is neither left out, nor any way censur'd. Whence it is evident, that they approve the Doctrine of deposing Kings, and (having no just reason for it) forge Instances to prove it.

4. Pope Hildebrand, or (m) Gregory. VII. deposeth the Emperor Henry IV. by the Authority given (n) by God, (as he fays) of binding and loofing both in Heaven and Earth: And then he (0) absolves his Subjects from their Oath of Fidelity, and then prohibits them to obey him. This Bull is dated at Rome, Anno Domini 1075. and five years after he Excommunicates, and Deposes him again 1080. And implores the Assistance of Peter and Paul, in this his Excommunication and Deposition of the Emperor; that the Worldmay (p) know, that as they have power to bind and loose in Heaven; so they have power on Earth to give and take away Empires, Kingdoms, Principalities, Dukedoms, Earldoms, and (according as they shall deserve, and he is (q) Judge of that) the possessions of all men. This power he says, Peter had; and so be, and the Bishops of Rome have it too, and that from God, as Vicars of Christ, and Peter's Successors. And so by this most Erroneous and Impious Doctrine, the Popes have a Power (which neither Peter, nor any, nor all the Apostles ever had) to dispose of all mens Temporal Estates in the World, whether they be Supream or Subjects.

(h) Vid. Joh-Launoium Epist. Tom. 7. p. 117, 118, &c. & p. 245, 246, &c. Hottomanni Franco-Galliam, c. 13. p. 96, 97, 98.

(i) Vid. Edit. Paris 1612.&1618. (k) Vid Bullam Gregorij. 13. dat. Romæ. 1. Die Ju-

(1) Vide IndicemLibrorum Prohibitorum Lufita-

hibitorum Lufitanicum Olyfipone, 1624. p. 350 in Carolo Molinzo.

(m) Vide Bullarium Romas. Anno 1638. Tom. 1. p. 49.

Deo data Ligandi & Solvendi in Cœlo, & in Terra. Ibid.

(0) Omnes Chriflianos à vinculo Juramenti, quod sibi faciunt, aut facient, absolvo, & ut nullus ei serviat, sicut Regi, interdico. Ibid. §. 1.

(p) ut Mundus
intelligat, quia si
potestis in Cæloligare & solvere, potestis
in Terra Imperia,
Regna, Principatus,
Marchias, Ducatus,

Comitatus, & Omnium Hominum possessiones, pro meritis tellere, unicuique & Concedere. In diao Bullario Roman. Bullæ Excommunicationis. Hen. 4. §. 10. p. 51. Col. 1. (9) Sive Roman. Pontificem Supremum in Ecclesia Dei Judicem. Ita Gregorius. 13. in Bulla data Romæ. 8. Apr. 1575. In Ecloge Bullarum Lugduni. 1582. p. 359. Col. 2.

(r) Vide Buliam. 13. Gregorii. 9. datum Romæ. Anno 1239. In Bullario Remano, Tom 1 p.89 90.

5. After this, Pope Grazory. IX. (r) Excommunicates the Emperor Friderick. II. Absolves his Subjects from their Oaths of Allegiance, lays an Interdiction all his Cities, Castles, and Villages, Excommunicates all that favour him, or any way ashift or obey him, commands the German Bishops (upon pain of Excommunication) solemnly to publish this Excommunication with all their Impious Solemnities, ringing of Bells, lighting and then extinguishing Candles, Ge.

(f) Vid. Confittutionem Ejus 3. dat. Lugduni 1245. In Bullario Romano, Tom. 1. p. 94, 95.

(t) Damnatio & Excommunicatio Friderici. 2. I-

bidem.

(u) Cum Fratribus & Sacro Concilio, deliberatione diligenti habità. Ib. dica Confitutionis. §. 6. Bullatij dicti. p. 95. Col. 1. lin. ultimâ.

(x) Non fine Omnium audientiam & Circumstantium stupore & horrore.Matth. Paris in Hen. 3. ad Anmum 1245. p. 668.

lin. 33.

6. After this, Pope (f) Innocent IV. (in the like form) Excommunicates and Deposes the faid Frederick. Lemma or Title prefix'd to the Bull is thus (t) The Damnation and Excommunication of Frederick. II. &c. And left this might be thought a rath and inconfiderate Act of the Pope, he himself tells us, That (u) he did diligently deliberate about it, with his Brethren (the Cardinals he means) and the Sacred Council, the General Council of Lions.) I know, that Matthew Paris fays, that he publish'd that Excommunication in that Council, not without the (x) Horror and Amazement of all who heard it. But Platina tells us That it was done by the (y) general and concurrent confent of the Council. And Innocent himself exprefly fays, That it was done (Frederick Excommnnicate) by the (z) Council it felf; (and therefore the Major part must concur) and if it was not so, that Pope was not only fallible, but actually false: And it is a considerable Observation which Matthew Paris has, (and therefore I shall not omit it) when he tells us-That some did positively affirm, (and he believed it) that (a) Innocent. IV. did above all things earn: ftly desire to ruin the

(y) Fredericum Omniam Consensu Imperio & Regnis privavit. Platina. in vita Innocentij. 4.p. 209. Col. 1. Edit. Col. Agripp 1626. (Z) Quem (Fridericum) Concilium generale Lugdunense Cassaverat & condemnaverat. Matthew Paris in Hen. 3. ad An. 1250. p. 773. linultima. (a) A normullis affirmative dicebatur, quod Dominus Papa sitienter & super Omnia desiderabat, Fridericum (quem magnum Draconem vocabat) pessundare, ut ipso suppedit ato & conculcato, Reges Francorum & Anglia, aliosque Christianitatis Reges, (quos omnes Regulos & Serpentulos esse dicebat) facilius, Exemplo disti Friderici perterritos, Conculcaret, & Bonis sui, ac Pralatos eorum, ad Libitum spoliaret. Matth. Paris. in Hen. 3. ad dictum

Annum 1250, p. 774. lin, 2, &c.

Emperor Frederick, (whom he called the great Dragon) that, he being trampled upon, the King of France, England, and other Christian Kings, (whom he call'd dimunitive Kings, and little Serpents) affrighted with the sad Fate of Frederick, might more easily be kept under, and they and their Prelates spoiled of their Goods, and by him plundered. So that although he, and other Popes did pretend, (as appears by their Bulls) that they deposed Kings for the Extirpation of Herefie, the Preservation of the Catholick Faith, and Christian Religion; yet is evident to any intelligent and impartial Judge of their Actions, that it was their prodigious ambition and covetousness, their inordinate and erroneous defire of Dominion, of Rule and Riches, which made them usurp and exercise a power to depose Kings and Emperors, which St. Peter (from whom they pretend to have it) never had, nor pretended to-

7. Pope Paul. III. (b) Excommunicates, Curses, Deposes and Damns Henry. VIII. of England, and all who adhere to him, favour or obey him; absolves his Subjects from all Oaths of Allegiance; commands them all, under pain of Excommunication, not to obey him, or any (c) Magistrate or Officer under him; nor to acknowledge the King or any of his Judges or Officers to be their Superiors. And further (with a strange Impiety and Impudence) he declares King Henry and his Complices and Favourers and their Children and Descendents to be Infamous, incapable to be Witnesses, make Wills, or be Heirs to any; Incapable to do any legal Act, and that in any Cause (d) of Debt, or any other Cause Civil or Criminal, none should be bound to answer them, and yet they bound to answer every body. And to omit the rest, (for I shall at the end of these Obfervations, fet down the whole Bull) he commands the (e) Ecclesiasticks (Secular and Regular) to quit the Kingdom, and not to return, till the Persons Excommunicate, de-

(b) Vide Builam.7. Pauli.3 dar. Romæ.3. Cal.Sept. Anno. 1535. In Bullario Romano. Tom. 1.p. 514. Editionis Romæ. 1638.

(c) Mandantes, ut ab Henrici Regis, suorumque Officialium, Judicum & Magistratuum quorum-cunque Obedienta penitus & omnino recedant, necillas in superiores recognoficant, néque eorum Mandatis Obtemperent. Dicta Bulla.

5. 10.

(d) Et Nulli ipfis, fed Ipfi aliis fu-

per (qocunque debito, & negotio, tam Civili, quam Criminali, de jure respondere teneantur. Ibid. S. 11. (e) Pralatis quoque & Cateris personis Ecclesiasticis mandat sub panis in Bulla Contentis, quatenus de Regno Anglix discedant, nec revertantur, donce dicti Excommunicati, privati, maledicti, & damnati meruerint absolutionis Beneficium. Ibid. S. 13. p. 516.

Subjects he means) be absolved from their Censures. This Bull, though fram'd and ready to be published, yet the Execution of it was suspended for three years, and then actually published in the Year 1538. which was the fifth year of Pope Paul. III. as appears by the Date of it, in the aforesaid Bullary. And when it was published, as it was in it fell highly Impious, so (to Hen. VIII, and his Loyal Subjects) it was ridiculous; and all the Effect it had was, that it increased their hate and contempt of the Antichristian pride and folly of its Author. It appeared (what indeed it was) Brutum fulmen, and that King had too great a courage and understanding, to be frighted with an Ignis fathus, Papal Squibs, and Wild-sire, which could neither warm or burn him.

8. Lastly; as the Popes proceeding Pius. V. so those who followed, approved and (fo far as they were able) put in practice that execrable Doctrine of Deposing Kings. Pope Gregory. XIII. did immediately succeed Pius V. and renues and confirms his Bull for depoling Queen Elizabeth, and absolving her Subjects from their Oaths of Allegiance (as is testified not only by (f) Cambden, but by the Romish Priests themselves, (the (g) Seculars, who feem'd most moderate) and in profecution of that damnatory Sentence, the faid Pope Gregory did constitute Fitz-Gerald (an Irish Rebel against the Queen) General of all the Irish Rebels; that so he and they by Fire and Sword might Execute the Sentence of those two Popes, deposing that Queen This is expresly testify'd by Fitz-Gerald (b) himself, in an Edict publish'd by him, after he was General, declaring the Ju-

(f) Cambdens Elizabeth. lib. 3. p. 360, 361. ad Annum 1588.

(g) See a Book with this Title---Important Confiderations. &cc. written by the Secular Prieftshere in England, printed Anno 1601. and reprinted with other

Tracts, with this Title—— A Collection of several Treatises concerning the Reasons and Occasion of Penal Laws, &c. London 1675. In which Collection, pag. 76. the Secular Priests tell us, that Pope Gregory. 13. did excommunicate Queen Elizabeth. (h) Gregorius. 13. in Ducem ac Generalem bujus belli Capitaneam, Nos Elegit, ut ex ipsius I iplomate constat: Quod tanto magis secit, quia ejus Predecessor Pius. 5. Elizabetham haressum Patronam Omni Regia Potestate privaverat. Vid. Edictum Illustriss. D. Jac. Geraldini, de Justicia ejus belli, quod in Hibernia pro fide gerit. 'Tis Extant in the History of the Irish Rebellion. Lond. 1680. in the Appendix, p. 8.

stice

stice of that Irish War, which (he says) was undertaken for the Catholick Faith, and restoring it in Ireland. To Gregory. XIII. Sixtus Quintus immediately succeeds, and confirms the damnatory Sentences of his two Predecessors, and (as he who well knew, tells us) Excommunicates and (i) deposes the Queen, Absolves her Subjects from their Oaths of Fidelity, and published a Croisado, as against Turks and Infidels (indeed as afterwards evidently appear'd against England and Queen Elizabeth) and gave (what he never had to give) plenary Indulgence to all who should assist in that War. Nor is this all; Cardinal Allen (k) writ a Traiterous and Seditions Book, to Exhort all the English and Irish Papists, to joyn with the Spanish Forces (against their Queen and Country) under the Prince of Parma: and Pope Sixtus V. fends Allen (with that Book, and his own Bull) into the Low-Countries, and there a great number of those Books and Bulls were Printed at Antverpe, to be fent into England. Were it necessary, many things now might be faid, pertinent to this purpose; but (I suppose) the Instances already given, will be sufficient to convince Intelligent and Impartial Persons, That Pope Pius. V. was neither the first nor last, who usurped this Extravagant Power to Depose Princes; seeing several of his Predecesfors and Successors, for above. 600. years, have owned, approved, and (as they had opportunity) put that Power in practife: This in General premis'd, I come now to consider the Bull of Pius. V. wherein he damns and deposeth Queen Elizabeth; wherein two things occur very considerable;

(i) Cambdens Elizabeth. lib. 3. p. 360, 361.

(b) Cambden ibid. lib. 3. p. 354.

- 1. The 'Emysaph, or Title prefix'd to the Bull.
- 2. The Particulars contain'd in it.

For the first; the Title prefix'd to the Bull is thus:——
The Damnation of Elizabeth, &c. where, though Damnation may feem a very hard word(as indeed it is, in the sense they use it, as shall by and by appear) yet it is not unusual; but occurs in other Bulls of the like nature: So we find it

Observation,

(1) Damnatio & Dipolitio Friderici.
2. Vid. Bullarium Romanum, Roma, 1638. Tom. 1. p. 94. Col. 7. Edita erat Bulla ista An. 1245.

(m) Damnatio Hen. 8. ejúlque Fautorum, & c. In Bullario Romano.ibid. p. 514. Col. 2. Edita dicta bulla, Anno 1535. & postea

1538.

(n) Vid. Bullarium Romanum Lugduni. 1655. in 4. Tomis in Folio, & Eclogen Bullarum & motu propriorum P.i.4. &c. Lugduni. 1582. 8°. & Novam Collectionem, &c. Eman. Roder. Turnoni. 1609.fol. where in that one Volume you have above. 500. Bulls, with the Names of 46. Popes, who published them.

(0) Vide Conflitut. 22. Julij Papz. 2. In Bullario Romano Tom. 1.p. 378. Et Conflitut. 81. Gregorij. 13. In dicto Bullario Tom.

in the Bull of Pope Innocent. IV. wherein he Excommunicates the Emperor Frederick. II. For the Lemma or Title of that Bull is thus-(1) The Damnation & Deposition of Frederick. II. So in the Bull of Pope Paul. III. Excommunicating Henry. VIII. the Title prefix'd to it is --- (m) The Damnation of Henry. VIII. and his Favourers, &c. So that Pins. V. Damning Queen Elizabeth, was not fingular (though Impious) he had fome of his Predecessors Forms to follow. I fay, his Predecessors; for I do not find that any Bishops in the World (fave those of Rome) ever used such Unchristian, and indeed Anti-christian Forms of Excommunicating and Damning Kings and Emperors. And it is observable, and well known to those who diligently read and consider the Papal Bulls now extant, (of which there is a vast (n) number) that the Popes of later Ages, when they go about to justifie some extravagant Act of their usurped Power; they usually cite (o) the Bulls and Constitutions of their Predecessors, who had done the like; not for matter of fact barely; but to prove a Right; that because their Predecessors had done so formerly, therefore they (who succeeded in the same Power) might do it too. Now, although to argue thus, à Facto ad Jus, be evidently inconsequent and irrational: (no better than this --- Peter (de facto) deny'd and forswore his Master: Ergo, His Succesfors (dejure) may do so to.) Yet, if their Principles were true, (as I suppose they may think them) such Arguing would be more concluding. For, Pope Leo. X. expresty (p) affirms, and publickly declares, in one of their General Councils, that it is more clear than light it felf; That none of his Predecessors, Popes of Rome, Did ever Err, in any of their Canons or Constitutions. Now if this were true, (as

2. p. 348. vide Extravag. Communes, l. 5. Tit. 9. cap. Unigenitus. 2. (p) Docuissemus cum (Lutherum) Luce clarius, Sanctos Rom. Pontifices Pradecessores nostros, in suis Canonibus seu Constitutionibus Nunquam Errasse. Vide Bullam Apostolicam Leonis. 10. contra Errores Lutheri, & sequacium. Dat. Romæ. 17. Cal. Julij, An. 1520. & Pontificatus sui, Octavo. Apud set. Crab Conc. Tom. 3. p. 715. &c. And his Predecessor, Julius. 2. says as much for the Church of Rome,—S. Sancta Ecclesia Romana, Magistra sidei, omnium Errorum Expers, unica, immaculata, &c. Constitutio. 27. Julij. 2. data Anno. 1512. In Bullario Romano. Tom. 1. p. 384.

it is evidently false, and his Asserting it an Argument not only of his Fallibility, but of his areat Error and Folly) That none of his Predecessors ever End, then they might with more Security sollow them; for certainly, it can be no great fault or danger to sollow an unerring Guide. Especially if it be true which they tell us.

For 1. In their Laws and Canons, approved by their Supream Authority, and retained in publick use in their Church, we are told, (q) That all their Papal Sanctions are so be received, as if the Divine Voice of Peter himself had Consirmed them: This (as Gratian there tells us) was Pope Agatho's Sentence, and is Received into the Body of their Canon Law, Revised, Corrected, and Purged from all things Contrary to Catholick Verity: So(r) Gregory. XIII. says, and confirms it. Whence it evidently tollows; that (in Pope Gregory's Judgment) This Sentence of Azatho is not repugnant to Catholick Verity: And in the same place it is farther declared for Law, (Pope Stephen. I. is cited as Author of that Sentence) That, (s) Whatever the Church of Rome does Ordain or Constitute, it is (without all Contradiction) perpetually to be Observed.

2. Though this be (beyond all truth and reason) highly erroneous; yet the Jesuits (of late) have gone much higher, and in their Claromont Colledge at Paris, publickly (t) maintain'd these two Positions. 1. That our Blessed Saviour lest Peter and his Successors, the same Infallibility, he himself had, so oft as they spoke è Cathedra. 2. That (even out of a General Council) he is the Infallible Judge in Controverses of Faith, both in Questions of Right and Fast. This (as to the main of it, though Erroneous and Impious) is maintain'd by others as well as Jesuits. F. Gregory de Rives, a Capuchin Priest, tells us (and his Book is approved by the General, and several others of his Order, and by Father D. Roquet, a Dominican, and Doctor of Divinity,

(q) Sit Omnes
Apostolice Sedis
Sanctiones accipiende sunt, tanquam Ipsius Divini Petri
voce Firmate sint.
Can. sic Omnes 2.
dist. 19. & Ibid.
Can. 3, 4, &c.

(r) Vide Bullam Greg. 13. datam Romæ. 1. Jul. 1580. Jur. Can. præfixam.

(f) Quicquid
Statuit, Quicquid
Ordinat Romana Ecclesia, Ab Omnibus
perpetuo & Irrefragabiliter est Observandum. Ibid. CanEnim vero. 4. Dist.
19.

(t) Christum i.a. Caput Ecclesiæ Agnoscimus, ut illius
regimen, dum in Cœlos abiit, primum Petro, dein successoribus commiserit, &eandem quam habebat Ipse Infallibilitatem, concesserit,
quotie, ex Catbedrâ
loqueretur. Datur,

ergo, in Eccles. Rom. Controversiarum sidei Judex Infallibilis, etiam Extra Concilium Generale, tum in Quastionibus Juris & Fatti. Vid. Exposit. Theseos. in Col. Claromontano propositiz. 12. Dec. 1661.

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(u) Si Christi Authoritas non penderet à Concilio, si adhuc in terris viveret, sed Omni Concilio Major effet. Eadem Ratione, & Pontificis Authoritas, que ipfius Chrifti Vicaria eft, Concilio superior est ---Privilegium Infallibilis veritatis, non Concilio, fed tontifici à Christo Collatum eft. Luc. 22.32. Gr. de Rives Epitome Concil. in Principio prælud.

(X) Ecclesia Romana est Judex Controversiarum in Rebus Fidei, & Ipsius Determinationes
Sunt De Fide. Ibid. Prælud. 9. Edit.

Lugd. Anno. 1663.

(y) Verbum Dei.,

vel est Scriptum in
Scripturis: vel non
scriptum, Traditiones: vel Explicatum,
cum dubia in verbo
Scripto aut Tradito
Explicantur. Quod
strafertimper Fapam, sive ExtraConcilia, seu in Concili-

&c.) (u) That as the Authority of Christ (our blessed Savi our) if he were now on Earth, were greater than all Councils, So by the Same Reason, the Authority of the Pope (who is Christs Vicar) is greater than all Councils too. That the Priviledge of Infallibility was given to the Pope, not to Councils; and then Concludes, That the (x) Church of Rome (he means the Pope I is Judge of Controversies, and all her Definitions and Determinations are De Fide. Thus De Rives. And three or four years before him, Lud. Bail (a Parisian Doctor and Propenitentiary) expresly affirms, That the (y) Word of God is threefold. 1. His written Word in Scripture. 2. His unwritten Word, in the Traditions of the Church. 3. The Word Declared or Explain'd; when doubtful passages in Scripture or Tradition are explained, and their meaning determined by the Pope, whether in, or out of Councils; and this (he fays) is the most approved way, in which men acquiesce, and think they need look no further. And hence he Inters, That feeing this is lo; we (Z) ought not to be afraid to follow the Pope's Guidance in Doctrines of Faith and Manners, but acquiesce in his Judgment, and submit all our writings to be Corrected by him. I neither will nor need Cite any more Authorities, to prove the aforesaid Particulars; That Their Popes may damn and Depose Kings and Emperors (especially if they be Hereticks) and think they have (as Christs Vicars) a just Prerogative and Power to do it. Sure I am, that these Positions (though Erroneous and Impious) are generally maintain'd by the Jefuits, Canonifts, (a) Schoolmen, and their Followers (which are very many) receiv'd into the Body of their Canon Law of their best, and (as they themselves say) their most Correct Editions, and approved, and (when they had opportunity) practis'd by (their Supream Powers) their

is. Isque modus ultimus Magis probatus est, & Majori suavitate it Plures acquiescunt, ut nihil ulterius Contendendum existiment. Lud. Bail in Prin. Apparatus ad summam Conc. De trip'ici verbo Dei. (Z) Qua tum ita sint, nec Nos debemus vereri ejus ductum sequi, In Doctrina Fidei & Morum, ejus Judicio Nos sistere, & scripta Omnia corrigenda submittere. Idem in Calce præstationis ad Lectorem, Tom. 1. præsixam. (a) Vide Aquinatem. 2.2. Quæst. 11, Art. 3. utrum Arretici sint tollerandi? negat. & ibid. Quæst. 12. Art. 2. utrum Princeps propter Apostassam à side, amittat Dominium in Subditos, ita quod ei obedire non tenentur? He affirms it, and says — Ejus Subditi à Dominio

ejus & Juramento Fidelitatis (fi fit Excommunicatus) Ipfo facto liber antur.

Popes and General Councils. I would not be mistaken; I do not fay that all who now do, or for this Six hundred years last past, have liv'I in the Communion of the Church of Rome, either do, or did approve such Papal Positions or Practices. I know the Sorbon and Univerfity of Paris, and many in other Countries, have publickly Declared their disbelief and dislike of them; Especially in (b) Germany, in the time of Hen. III. Hen. IV. Frederick II. Oc. not only private Persons, but some Synods declared the Papal Excommunications and Depositions of their Emperors, not only Injust and Impious, but Antichristian. I grant also, That Father Caron in his Remonstrantia Hibernorum (if some have rightly told the Number) has cited Two hundred and fifty Popish Authors, who deny the Popes Power to depose Kings: And though I know that many of his Citations are Impertinent; yet I shall neither deny nor doubt, but that there are many thousand honest Papilts in the outward Communion of the Church of Rome, who dislike this Doctrine. But this will neither Justifie or Excuse the Church of Rome, fo long as her Governing and Ruling part publickly approves and maintains it. For, 1. Father (c) Caron himself tells us, that (notwithstanding his Book, and all his Authorities for Loyalty to Kings) The Divines of Lovane, The Pope's Nuncio, the Cardinals, four or five Popes, (Paulus. V. Pius. V. Alexander. VII. Innocentius X. (he might easily have reckon'd many more) did condemn his Doctrine, The Inquisitors dann'd his Book, and his Superiors Excommunicate him. 2. It is confessed, That the Supream Infallible Power of their Church, resides either in the Pope, or Council, or both together; And 'tis also certain, That their Popes, in their approved, and (in (d) publick use) received Canon Law, in their Authentick Bulls, (publish'd by themselves) in their General Councils (and (e) with their Confent) have approved, and (for these Six hundred years last past) many times

(b) Vid. Johan, Aventinum Anna: Bojorum. Lib. 5,0, 7. Carol. Sigonium de Regno Italia. Marth. Parif. &c. Ad An.1578 p.10,11. & p. 13.lin. 1.& p. 658. lin. 30. & 773. lin. 49. & p. 774. lin. 1. 2. & p. 875. where R. Grofthead (for his Tyrannical Usurpations) calls the Pope Antichrift.

(c) Remonstrant: Hibernorum, part. 1. Cap. 3. &c.

(d) Volentes (verba sunt Gregorij. Pape.9.) ut hac Tantum Compilatione universi utantur, & in Judiciis & Scholis, & c. Bulla Greg. 9. Decretal. prafixa.

(e) Innocent. 4. Excommunicates Friderick. 2. in the General Council at Lions, Omnium Confensus, &c. Platina in vita Innocent. 4. And Pope Innocent himself said confantly that the Council of Lions Excommunicated

and Deposed that Emperor. Matth. Paris in Hen. 3. Ad Ann. 1250. p. 773. lin. 58. 59. And Pope Pasch. 2. tells us, that he Excommunicated the Emperor Hen. 4. Judicio Totius Ecclesia. Carol. Sigonius de Regno Italia, 1. 9. p. 237. lin. 18.

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practis'd this Doctrine of Deposing Kings; nor has the Church of Rome (I mean the Governing and Ruling part of it) by any publick Act or Declaration disown'd or cenfur'd it, as doubtless she would, had she indeed disliked it. Que non prohibet, cum possit, jubet. If any man think otherwise, and can really shew me, that their Popes & General Councils have not formerly approved, or since have disown'd and disapprov'd this Doctrine: I shall willingly acknowledge my mistake, and be thankful to him for a Civility, which (at present) I really believe I shall never receive. However, Grata supervenient qua non sperantur.

Observ. 3.

(f) Damnum à demendo, quia damnum eft Res diminutio unde Damna Lune, apud Gellium. Noct. Atticarum lib. 20. Cap. 8. And Parro; Damnum à demptione lib. 4. de Legibus. So Istodore lib. 5 Orig.cap.22. (g) Damnum eft amilio forum qua babueras. Quinctilianus Declamat.120. And a good Lawyer tells me, that _ Damnare; eft rem fine remedio sub-Sevandi tormentis feu Ignominia sententialiter deputare. Panormitan.in cap. Damnamus. in. 2. Notab. de summâ Trinir. & fide Catholica

3. Seeing it is Evident that Pope Pius. V. (and his Predecessors in the like Cases) calls the Anathema and Curse contain'd in this Bull, The Damnation of Q. Elizabeth; The next Query will be, What that hard word fignifies, and what they mean by it, in their Bulls? For the Solution of which doubt, and Satisfaction to the Query: I. I take it to be certain and confess'd; that the word Damnum (from whence Damnation comes) signifies a (f) diminution, or (g) loss of some good things, had and enjoyed before, or of a right to future good things, and then Danmarion (as to our present Case) will be a judicial sentence, which (by way of punishment) imposes such loss and diminution. 2. As the Damnum or loss may be either of Temporal things here (as loss of Honours, Liberty, Lands or Life) or of Spiritual and Eternal things, (as Heaven and Salvation) hereafter; so the Damnation also (according to the Nature of the sentence, and the mischief intended by it) may be Temporal or Eternal, or both; if it penally inflict the loss both of Goods Temporal and Eternal. 3. I fay then (and I hope to make it evident) that the mischief intended by this Papal Bull, and Excommunication (fo far as the malice and injustice of an Usurped Power could) endeavoured to be brought upon that good Queen, was not only Temporal, but also Spiritual and Eternal. This the word Damnation, in the Emyeagn, or Title of the Bull, (in their Popish Construction) intends and signifies. For the Temporal mischiess intended to be brought upon that good

Queen, there is no question; they are all particularly named in the Bull it self, as we shall see anon. For the Spiritual, that is, a seclusion out of Heaven and Happiness, and Eternal Damnation of Body and Soul; that these also were the intended and designed Essects of this Impious Bull and Excommunication, is now to be proved. And here it is to be Considered,

- 1. That they constantly say, and (having strong Delufion) possibly may believe it; That Hereticks (and such the Queen is declared to be in the Bull) dying Excommunicate, (as that Queen did, and all true Protestants do) are Eternally Damn'd. For, 1. A very great (h) Canonist of our own Nation, (while Popish Superstition unhappily prevail'd here) tells us, That every Excommunicate Person is a Member of the Devil. And for farther proof of this, he Cites (i) Gratian and their Canon Law, (and he might have Cited other as pertinent places in Gratian) who tells us, in another Canon (k), That Excommunication is a Damnation to Eternal Death. And John Semeca the Glossator gives us their meaning of it; That it is certainly true, when the (1) Person Excommunicate is incorrigible, and contemns the Excommunication, (as for my part I really do contemn all their Excommunications, as Bruta fulmina, which neither do, nor can hurt any honest Protestant) so that by their Injust Law, and most uncharitable Divinity, not only Queen Elizabeth, but all Protestants (who are every Year Excommunicated by the Pope, in their Bulla (m) Cana Domini) are Eternally damned, and that è Cathedra. A Sentence Erroneous and Impious; and (though it be the Popes, whom they miscall Infallible) inconsistent with Truth, or Christian Charity.
 - 2. But we have (both for Learning and Authority) a far greater Author than Lindwood or Gratian, and) in our days) long after them; I mean Cardinal Baronius; who tells us——(n) That Pope Gregory. VII. did not only depose the Emperor Hen. IV. but Excommunicate, and Decree him

(h) Excommunicatus est nembrum Diaboli. Lindwood ad Cap. Seculi Principes. verbo Reconciliatiotis. De Immunit.
Ecclesiæ.

(i) Gratian.Can. Omnis Christianus. 32. Caul. 11. Quast.

(k) Excommunicatio eft Aterna Mortis Damnatio. Idem Gratian. Can. Nemo 41 Caul. 11. Quæst. 2.

(1) Est Pespetua Damnatio cum ab Excommunicatocontemnitur. Gloss, ad dictum Can. verbo mortis.

- (m) This Bulla Cana often (with fome alterations) occurs in Bullario Romano. vid. Conflit.25. Julii.2. Tom 1. pag. 382. Edit. Roma. 1638. & Conflit.63. Pauli. 5. Tom.3 p. 83. ubi reliqua, hujus Bulla Exemplaria di-Ro Bullario comprehensa, indicaptur.
- (n) Non modo deponi, sed etiam Excommunicari, & in
 Aterno Examine
 Fannari Decrevit.
 Baronius Annal.
 Tom. 8. ad. An. Chri
 sti. 593. num. 86.

(0) Greger. 7. lib.4.Epift.2.&23. & lib. 8. Epift. 21.

(p) Henricus. 4. prinum à Gregorio Papâ, dein ab terbano, Postremo à Novis, Judicio Totius Ecclesia, Perpetuo Anathemate Obligatus est. Car. Sigonius de Regno Italia. lib. 9. pag. 237.

(q) Henricum, Ejusq; fautores, Adharentes & c. Excommunicatos Decernimus, eosque Anathematis, Maledistionis, & Aterna
Bamnationis mucrone percutimus. In
Bulla Damnationis
Hen. 8. Dat. Roma.
Cal. Sept. An. 1535.
(r) Si Imperiali,
Regali, aut Pontificali Dignitate pra-

Eullæ.

(1) Pænis que
Læsæ Majestatis &
Hæreticæ pravitatis
reis Imponuntur. Ibidem.

fulgeant. S.3. dicta.

(t) Decernentes sos pro Schismaticis, & de Catholica fide male sentientibus, sum Dathan & Abiron partem & to be Eternally Damn'd. And for this he (o) Cites Pope Gregory's own Epistles, who surely best knew his own mind,

and the meaning of his own Decree.

3. But we have greater Authors and Authority for this, than Baronius; for Pope Paschal. II. tells us, (p) That he had Excommunicated the Emperor Hen. IV. in a Council; and adds, That by the Judgment of the whole Church, he lay bound under an Eternal Anathema. And after this Pope Paul. 111. (q) Damns (that's the word) and Excommunicates our King Hen. VIII. and all his Favourers and Adherents; And we Smite them (faith he) with the Sword of an Anathema, Malediction, and Eternal Damnation. In the Year 1459. Pins II. (with the Unanimous Consent of his Council, at Mantua. Excommunicates and Damns all those (even (r) Kings and Emperors) who shall Appeal from the Pope to a General Council, and that they shall be punished as (f) Traytors and Hereticks. Pope Julius. II. afterwards confirms this Constitution of his Predecessor, as to all the Punishments contain'd in it; Excommunicates and Curses all Persons, Ecclesialtical and Secular, of what Dignity foever (though Kings) who shall offend against that Constitution; and Decrees that they shall have (t) their Portion & Damnation with Dathan and Abiron. The Damnation then intended and threatned in this Impious Bull of Pius. V. (as in other Papal Bulls of the like nature) is not only some Temporal loss and damage (though that also be included and expressed) but the Eternal Damnation of Body and Soul. Which further appears by that Famous (or indeed Infamous, Erroncous and Ridiculous) Constitution of Boniface. VIII. wherein having faid, That there is but one Catholisk Church, out of which, there is no Salvation, and that our Bleffed Saviour made Peter and his Successors his Viçarii, Yice-Gerents, and Heads of that Church; he adds. That (u) whoever are not of that Church, and in Subjection

Damnationem habere: Constit. 22. Pii. 2. § 6. vid. P. Crab. Concil. Tom. 3. p. 690. Col. 2. & ibi formam — sub pæna Maledictionis Æternæ. (u) Porro subesse Rom. Pontifici Omni humanæ Creaturæ declaramus, dicimus, definimus, & pronunciamus Omnino esse de Necessitate Salutis. Constit. Bonisacii. 8. dat. Romæ. Ann. 1301. Pont. Ann. 8. Cap. unam sanctam. 1.

De Major. & Obed Extray. Communes.

and Obedient to the Pope, can have no Salvation. And Pius V. in this very Bull, expresly says the same. For, 1. He fays, That out of the Apostolick (x) Church (he means evidently his own Roman Church) there is no Salvation. 2. He declares Queen Elizabeth an (y) Heretick, that she and all her Adherents had Incurred an Anathema and Maledi-Etion, were Excommunicate, and cut off from the Body of Christ. So that Queen Elizabeth, and all her Loyal Protestant Subjects, who never were, nor could be, (as without great Error and Impiety they could not) subject to the Pope, nor Members of his Apostolical Church, are (by

this Bull) Eternally Damn'd.

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4. But this is not all; for we have greater Evidence, that by the word Damnation in their Bulls, wherein all Hereticks, (Protestants you may be sure, who without Truth or Charity, they call fo) are Curs'd and Excommunicated, they do and must mean Eternal Damnation. For, 1. Pope Leo. X. in the Lateran (z) Council, (which with them is General and Occumenial) innovates and establisheth (with the Approbation and Confent of that Council) the aforesaid Doctrine and Constitution of Pope Boniface. VIII. z. The Trent Council doth fo too, and absolutely Anathematizes and Damns all those who do not believe their whole new Creed; (in which there is not one true Article, but all Erroneous, many Superstitious and Impious) and tells us, It is the Catholick (a) Faith, without the belief of which, no man can be saved, and swear firmly to believe it to their last breath, and Anathematize all who do not. And, (which is further very considerable and pertinent to confirm what is abovefaid) they do in that Oath promife, vow, and swear to receive and imbrace (b) All things delivered, defined, and declared in their General Councils, and All(c) the Coustitutions of their Church; For these Particulars are parts of

(x) Ecclesia Apostolica, extra quam nulla eft Salus. In Prin. Bulla.Pii.5.

(y) Declaramus Elizabetham Hæreticam eique Adberentes Anathematis fententiam incurriffe, effeque a Christi Corporisunitate pracifos: Ibid. 6. 3.

(Z) Cum de neceifitate Salutis fit, Omnes Christi fideles Romano Pontifici Inbesse, prout Divin.e Scriptura & Sanctorum Patram Teftimonio edocemur, & Constitutione Bonifacii Papa. 8. qua incipit unam Sanctam, declaratur. ---- Constitutionem IpsamSacro prasenti Concilio Approbants Innovamus, & Approbamus.Conc.Lateran. Sub Leone. 10. Seff. 10. apud P.Crab.Conc. Tom. 3.p. 697. Col. 1.

(a) Contraria Omnia & Herefes, ab Ecclesia L'amnatas & Anathematizatas Ego pariter Anathematizo. Hanc veram Catholicam fidem, Extra quam

Nemo Salvies effe Poteft, quam veraciter teneo, & ad Extremum vita Spiritum, Conftantif simè retinere, spondeo, vouco, juro. Conc. Trident. Seff. 24. De Reformat. in Calce Cap. 12. p. 452. Edit. Antverp. 1633. (b) Omnia à Conciliis Occumenicis tradita, definita, & Declarata, Indubitanter recipio, & profiteor. Ibid. p. 452. (c) Apostolicas Traditiones, reliquajque Ejufdem Ecclefia Constitutiones firmissime admitto & amplector. Ibid. p. 451.

that

(d) Conc. Trident. Seff. 24: De Reformat, cap. 12. Provisi de Beneficiu. &c. Teneantur fidei publicam facere professionem in Rom. Ecclefie Obedientia se Permansuros spondeant ac Furent. P: 432. dicte Editio. nis. And that we may know that the Faith they are to profess and swear to, is the Creed of Piss. V. in the afore-named Edition of the Council of Trent, at Antverp. 1633. Pius. 5. his Creed, and the Forma Juramenti Professionis Fidei, is placed immediate-It after that 12.cap. Sell. 24. De Reformat. pag. 450.

Observ. 4.

(e) Jer. 1.10.
(f) Petro & Succelforibus, Ecclefiam, in plenitudine Potestatis gubernandam tradidit. Huncunum super Omnes Gentes, de Omnia Regna Principem Constituit, qui Evellat, Destruat, Pissipet, Disperdat, plantet & edificet; ut sideles Salvatori.

that new Creed, to the Belief and Profession of which they are fworn. And the Trent Council it felf (as well as the Pope in that Creed) (d) requires that they make such a Profession. Whence it evidently follows, that all their Bishops, all Regulars of what Order soever, who are provided of Monasteries, Religious Houses, &c. All Canons and Dignitaries in their Church, all who have any Cure of Souls, and all who profess and reach any of the Liberal Arts, &c. (for all these are required to take that Oath) are fworn to receive, believe, and profess all the Definitions of the Lateran Council under Leo. X. and the Constitution of Pope Boniface. VIII. which denounces Damnation to all those who submit not to the Pope, and embrace not their Popish Religion; and hence it further, and as evidently follows, that not only Queen Elizabeth, but all good Protestants then, and ever since, (who neither did, nor without great Error and Impiety, could so submit to their Popes, or believe their New Creed) are, by their Papal and uncharitable Divinity, Eternally Damn'd. So that it is not only some Temporal mischief or loss, but the Eternal Damnation of Body and Soul, which is threatned, and Declared to be the Effect and Inevitable Consequence of this against Queen Elizabeth, and such other Excommunications of those whom they call Hereticks.

4. In the beginning of this Impious Bull, we are told by the Pope, That our Blessed Saviour committed the Government of his Church (with all plenitude and fulness of Power) to Peter and his Successors. And that we might know, how great the Power was over all Kings and Kingdoms, he miserably misapplies a Text in (e) Jeremy; and says——(f) That our blessed Saviour did Constitute Peter alone a Prince, over All Nations, and all Kingdoms, to Pull up, and Throw down, to Dissipate and Destroy, to Plant and Build (in Ordine ad Spiritualia) in Order to the Salvation of his Faithful People; so that (if we may believe this Infallible Expositor) the same Power which God gave Jeremy over all Nations and Kingdoms, to pull up and destroy them; the very same did our blessed Saviour give to Peter and his Successors. Nor is

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Pius. V. the only Pope who makes use of that Text to prove their extravagant Papal Power over Kings: Pope Alexander. III. having told some of his Brethren, how the (g) Emperor held his Stirrup when he mounted his Palfrey; In his next Constitution, (having faid, That the Diligence of the Bishops and Pastors was necessary to pull up, and cut off Hereticks, and wicked-men in the Church) he Cites the place of Jeremy to prove it; and fays, That the Power over Nations and Kingdoms, to pull up, cast down, and destroy, was given to Jeremy (b), and In Him, to the Evangelical Priest, to Peter and his Successors, as he there expressy ex-And Pope Paul. III. tells us; ——(i) That plains it. he was Vicar of Christ, our blessed Saviour, and plac'd in the Throne of Justice Above All Kings in the whole World, According to the Prophecy of Jeremy; And then Cites the words of Jeremy before mention'd. And (to omit others) Pope Boniface. VIII. Cites the same Text (though to as little purpose) to the same end; to prove the (k) Popes power above Kings, so as to punish and depose them. And before him Innocent. III. in his wild and irrational Epiftle to the Emperor of Constantinople (1), Cites the same Text of Jeremy, and another (Gen. 1.16.) more impertinent (if that be possible) to prove the vast Power of Popes above all (m) Kings and Emperors. By all which, Papal Bulls and Confficutions (as by many others of the like nature) it may evidently appear, that they challenge a Power to depose Kings, and that they bring the Text of feremy as a ground and proof of it.

But although their Popes brag, That they have (n) all Laws in the Archives of their own breasts, and that they are Supream and Infallible Judges in all Controversies of Faith; yet their whole Discourse and Deductions from the Text of the Prophet Feremy, is inconsequent, and indeed ridicu-

(g) Cum Ascenderemus Palfredum nostrum, Fridericus Imp.Stapbam tenuit. &c.Constit.8 Alexand. 3. In Bullario: Rom. Ton. 1. p. 65. Col. 2.

(h) Deus Feremiam, & in illo Evangelicum Sacerdotem instruxit dicens; Ecce Constitui
Te super Gentes &
Regna, nt Evellas,
destruas, disperdas,
&c. qua Potestas
imminet in Romano
Antistite, qui à
Christo, ut sit caput
Ecclesia, accepit. Ibid. Constit. 9. po
65 Col. 2.

(i) Bius Vices gerentes in terris, & in Sede Justitie Constituti, Juxta Jeremie Vaticinium,&c. Super Omnes Reges Universe Terre. In Bulla Damnationis Hen. 8. data Rom. 1535. &c 1538.

(k) Spiritualis
Potestas terrenam
judicare debet, si
bona non suerit: sic
Verissicatur Vaticinium Jeremie, Constitui Te super Gentes,&cc. Cap. unam
Sanctam. 1. de ma-

jor. & Obed. Extrav. Communes. (1) Cap. Solicit. 6. Extra. De Major. & Obedientia. (m) Deus Papam Totius Orbis pracipuum obtinere voluit Magistratum. Bonis. 8. in Bulla. 6. Deceretalium prasina. (n) Dictum Bonis. 8. Cap. Licet Romanus. De Constitut. in. 6. Romanus. Pontifexi ura Omnia in Scrinio pettoris sui censetur babere.

lous, and no ways concerns either Peter, or any of his pre-

tended Successors. For,

I. This Power which God gave to Jeremy, was Personal, to himself only, not hereditary or after his death to be continued to any Successor; much less to Peter, who came above Six hundred years after. That the Popes of this or former Ages, were Successors to Peter, both the Popes themselves, and Popish Authors universally affirm, but (as yet) I have found none (except the Pope and some few of his Party) who say that either Peter, or any Pope, was Successor to Jeremy. It's true, Pope Alexander. III. (in the Place quoted a little before) fays; That that Power over Nations and Kingdoms, to pull up, difsipate, and destroy, &c. was (by God) given to Jeremy, and in Him to Peter. So that (by this wild Supposition) Peter fucceeded into that Power, which before him, Feremy had. But (notwithstanding his Infallibility) this is gratis dictum without any shadow or pretence of Reafon: For he who fucceeds into a Right which another posses'd before him, must do it either, 1. Per generationem & Jure Sanguinis; as a Son succeeds his Father, or the next Heir, In jus defuncti: and that Peter, or any Pope did this way fucceed feremy, as none (with any reason) can, I suppose none will say. 2. Per Consecrationem & Jure Ordinis; so one Bishop succeeds another in the same Bishoprick. Neither could Peter succeed Feremy this way; for Jeremy was never Bishop of Rome, or any other place, and then 'tis impossible that they should succeed him in a Place he never had, and be Successor to one who never was their Predecessor. 3. A man may be faid to succeed another, who has a new Commission given him, to Execute an Office, which (though intermitted) fome had long before him. So suppose the King should give one a Commission to be High Constable of England, after the Place had been long void; he who had fuch Commission, may be faid to succeed him, who had that Office last, though One or Two hundred years before. Now if the Pope (or any for him) can shew, that our blessed Saviour ıl,

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Saviour gave Peter the same Commission, which God gave firemy, and fet him over Nations and Kingdoms, to pull up, diffipate, and destroy, Oc. (as Pope l'ins. V. extrefly fays (o) he did, in this His Impious Bull against O. Elizabeth) then I will Confess, that in this Sense Peter may be called Jeremy's Successor. But that our bleffed Saviour gave Peter any fuch Commillion (though the Pope fay it) is absolutely untrue; not only without any foundation or ground of Reason for it in Scripture, (and nothing elfe can prove it) but point blank against it. As our Savious's Kingdom was not of this World, no Temporal Power or Dominion; so he neither exercis'd any such Power himself, nor gave Peter or his Apostles, (who, all of them had Equal Power with Peter) any fuch (p) Temporal Power over Nations and Kingdoms, to pull up, dettroy, and dissipate, &c. All the Power they had was Spiritual; they could punish no man (unless miraculously, which the Pope pretends not to) in his person, by loss of Life, or Liberty (by Imprisonment) nor in his purse, by imposing and exacting Pecuniary Mulcts; as has been, and might be further demonstrated, were it now my bufiness: only (by the way) I crave leave to observe, That Pope Pius in this Bull, makes that Commission, which he fays, our bleffed Saviour gave Peter, far larger than that which God gave Jeremy. For he tells us, our blessed Saviour did (q) Constitute Peter a Prince, to pull up, and destroy, &c. but there is no such thing in Jeremy's Commission. 2. That Peter was Constituted a Prince over (r) All Nations, and All Kingdoms; but Ferenzy had not fuch Univertal Power, as is evident from the (1) Text. But to make this further appear, it is to be Consider d,

2. That Jeremy was a Priest, and a Prophet; so that if Pe- ing is; that the Pope

(o) Regnans is Excelfis (1. c. Chri-(tus) Ecclesiam foli Petro & Successoribus tradidit Guhernaidam And then it immediately follows --- Hanc 14num (Petrum frilicet) super Omnes Gent.s,& Omnia Regna Principem Constituit, qui eveliat, de-Arnat, diffipat, diperdat, plantet, &... Bulla dictain Principio.

(P) Pope Nicol. I. (and he as Infallible as any of his Successors) tells u:; That Ecclesia non habet Gladium nife Spiritualem,qui non orcidit, fed vivificat. Lu tprandus in vita, Nicol. 1. Cap. 107. But he lived above. 800. years fince, and though Gratian records it for Law (Can. inter hæc.6, Cauf. 33. Quæft. 2.) yet the Case is alter'd since and the Gloss upon that Canon (verbo Gladium) tells us, that the meanhas not the Tem-

poral Sword, Quoad Executionem only: the Power of the Temporal Sword belongs to the Emperor, but the Pope makes him En peror, and gives him that Power: and this he proves out of a Decree of Pope Innocent. 3. Cap. Venerabil. 34. Extra. De Elect. & Electi Potc-state. (9) Hunc unum (Petrum scilicet) Principem Constituit, &c. Ibid. in dicta Bulla. (1) Super Omnes Gentes, & Omnia Regna. Ibid. (1) Jer. 1. 10.

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(t) V de Corn: A Lapide in Prin. Argument. Comment. (ui in Jeremiam.

(#) For proof of this, ce the Quotations before Obferv. 2.

(x) Pope Henorias, & Pope Vigilius acciently condemned for Hereticks in General Councils; and of later time, the General Councils of Pisa, Constance, and Basil condemned others.

ter and his Successors succeeded him, it must be in one of those two Capacities. But, 1. 'Tis certain, that neither Peter, nor any Christian Bishop did, or could succeed him, as a Prieft; he being a Prieft of Aaron's Order, which absolutely ceased at our Saviour's death. 2. Nordid he succeed Jeremy as to his Prophetical Office. 1. Because that was, Extraordinary, Temporary, and Expired with his Person. The Prophetical Office was not Hereditary or Successive. 'Tis true, some Prophets preceded in time, and fome afterwards followed: So (t) Jeremy was after Isaiah about One hundred fixty five years; Ezekiel after him Four and thirty years; Daniel after him Twenty years. But each Prophet had a new Call and Commission, and that for particular and different purposes, as is evident by the Prophesies themselves. 2. Feremy and those Prophets were Oionveusos, Divinely Inspired, and that to an Infallibility, and their Prophecies (as Divine, and the Word of God) referr'd into the Sacred Canon of Scripture; now although Peter, (not by Succession from Jeremy, but by a new Call and Commillion from our bleffed Saviour) was Oborreuses, and had fuch an Affistance of the Holy Spirit, as made him Infallible, and his Doctrine Divine Truth; yet such affistance being personal in him, (as it was in all Prophets before him) his Successors cannot, without Impudence and Impiety pretend to it; though some of the (u) Canonists, the Jesuits, and Papal Parasites, would have us believe (what the (x) World knows to be false) that they are Infallible.

3. But that I may (in short) come to the main scope and hinge of the Question; the truth is Evident, That all these Popes in the Exposition and Application of this Text in Jeremy, (notwithstanding their pretended Supremacy and Infallibility) are miserably mistaken, and put a sense upon it, which, before them, never any Father or Ancient Authordid; no nor their own Learned Writers of later times, even when Popery most prevailed; a sense (if I may call it so) inconsistent with the true

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and certain meaning of Jeremy. For when 'cis in that Text, I have set thee over the Nations and Kingdoms, to pull down, dissipate, destroy, plant, and build; That which (y) Alexander. III. (and other Popes after him) Cite this Text for, is, to infer a Power in Feremy, (and from him, in them) fo far, to pull down, distipate, and destroy, asto Depose Kings and Emperors, and Absolve their Subjects from all Oaths of Allegiance: Though the Text mean nothing lefs; nor can any fuch Impious Conclusion, by any (fave possibly Popish) Logick, be deduced from it. For when the () Text fays, I have fet thee over the Nations, to pull down, and destroy, &c. 1. The meaning is not, that Jeremy (by this Commission) had Power and Jurisdiction, (per modum Imperantis) as a Prince and Superior, to pull down and destroy any man, much less Kings and Emperors; nay fo far was he from that, that he quietly and patiently submitted to the Authority and Commands of Injust and Impious Superiors, (as is evident in his Prophecy) and was feveral times (a) Imprison'd and cast into Dungeons, with great danger of his Life, at Jerusalem; and when carried Captive into Egypt, by some Rebellious Jews, who would not obey the Word of God by him, he was more miferably used, and at last, by them (b) murder'd and martyr'd. So far was Feremy (after God had given him that (c) Commission) from pulling down, or destroying any man, that (on the contrary) he patiently fubmitted to his Superiors, and was by them (though most unjustly) punished, pull'd down, and at last destroy'd. 2. But the meaning of that Text evidently is, I have fet thee over Nations and Kingdoms, to pull down, destroy, and dissipate, &c. Per modum Prophetantis, & Quid Judicio Justo facturus esset Deus, pradicentis; As a Prophet, to foretell what God would do; that (unless they repented) he would pull down, destroy, and diffipate those Nations and Kingdoms, against which (by God's express Command) he Prophesied. Feremy had no Commission, no Power or Authority to pull in Ieremiam prædown, or destroy any one single Person, much less Kings fixi.

(y) Vide Conftirut. 9. Alexand. 3.In Bullario Rom. Tom.1. p. 65. Col.

(3) Jer. 1. 10. (a) He is beaten by Palbur. Jer. 20, 1. Apprehended & Arraigned. Jer. 26. 8. Imprison'd by Zedekiah.Chap.32. 3. and beaten and imprison'd by the Princes. Jer. 37.15. by them put into a Dungeon. Jer. 38.6

(b) A suis Concivibus in Taphnis Agypti, Lapidibus Obrutus, Martyr occubuit. Ita Hieronymus, Tertul.Doroth. Epiphan. Ifiodor. &c. Corp. A. Lapide Comment. in Jerem. in Argumento.

(c) The Commission was given him, when he was a Child. Jer. 1. 6.7. when he was 14.or 15. years old. So Corn. A Lapidein Prin. Argumenti Commentariis fuis

(d) Gen.41.13. (e)It is a m, morable Story we are told to this purpole; not by any Lutheran, but a Learned : orbon Doctor, an ear-wirnels of it, who lays, That when Pope Innocent X. was preffed to Determine the Controversie between the Jesuits and Jansenists, He (who was bred a Lawyer) told them that he was No Divine, that Divinity was not His Profeffion, nor had he ftudied Divinity. Monfieur de St. Amour in his Journal l'art. 3. Cap. 12. & p. 120.

(f) Vide Jer. 18. 7 8.&c. Jer. 25.15. 16. 17. &c. & Cap. 42. 10. & 45. 4.

(g) Constitui Te ut
Evellas, i.e. at Intermineris Hostibus
meis, (quos Regionibus (uis Plantavi)
Me inde per Bella,
&c. evulsurum, nisi
resipuerint. A Lapide. in ser. 1.70.

(h) Ita Deus i lantut & Evellit Gentes: nam Jeremias reipsa nec plantavit nec Evulsit Gentes. Ergo, ut Evellas &

and Emperors; nor did he ever do, or attempt any fuch ting; he only Prophecied, and premonifu'd them from God, that Deitrustion would come upon them for their fins, but it was God only who could and did execute that Sentence, and when they repented not, destroyed t.em. So in Scripture, the Prophet is faid to do that, Joseph in Prison, tells which he foretells will be done. Pharaoh's Butler and Baker, That within three days the one should be restored to his Place, and the other hanged. This coming to pass (not by any Power of Joseph, for he was a Prisoner) yet the (d) Text says, That He reflored the one, and that He hang'd the other. those Popes, who so often urge this Text of Feremy, might have easily and certainly known, had they studied Scripture and Divinity as much as Human Policy (as too (e) many of them do not) For what I have faid is exprefly faid in the very Text of Jeremy's Prophecie; as he who compares and confiders (f) two or three Chapters in it, may evidently fee. Sure I am, (to fay nothing of the Fathers and Ancient Writers of the Church what I have faid of the true meaning of this place in Jeremy, is acknowledg'd even by the Jesuits and Canonists (the greatest Flatterers of the Pope, and Sticklers for his pretended Supremacy) who Expound the Text as I have done done. I shall instance in One or Two.

ing this Place of Jeremy, says thus — (g) I have set thee over the Nations, that thou should pull up: That is, (saith he) that thou shouldst Threaten my Enemies, that unless they repent, I will pull them out of the Countries, where I have placed them. And then he tells us truly, that this is the Opinion of Hierome, Theodoret, Rabanus, Vatablus, Lyranus, Dion-Carthusianus, and others. And then he adds—(h) That it is God (not Jeremy) who Pulls up, and Plants the Nations. So that when is said—I have set thee To pull up, and plant the Nations: it is all

Plantes; Idem est quod, ut has Gentes evellendas, illas plantandas A Deo mineris ac Predices.

one as if he had faid—I have fit thee to Threaten and Preach that God would Pull up and Plant those Nations. This is that we say and prove to be the meaning of that Text in Jeremy, and the Jesuit sully Consents, and Acknow-

ledges it to be true.

2. Pope Innocent. III. in his (i) Epistle to the Emperor of Constantinople, (amongst several other places of Scripture) brings this Text of Jeremy, to prove the Priest (cspecially Peter's Succellor the Pope ! to be (k) Superior to all Kings: and yet Bernardus de Botono (the (1) Author of the Gloss there) when he comes to Explain that Text -I have fet thee over the Nations, to pull up, and plant; he has nothing of Deposing and setting up Kings: but Conceives the mean ng to be - That Jeremy was fet cver (m) Nations, To pull up Vices, and plant Virtues. He truly Conceives that Jeremy was not Constituted a Prince, with Dominion and Jurisdiction over Kings and Emperors; to fet them up, or pull them down, at his pleafure; (to which purpose many of the Popes produce it) but a Prophet, to foretell them, what God would do. That is, He would plant them, if they were Penitent; if not, pull down and destroy them. So the Author of the Gloss; and they tell us, that he (n) writ most Learned Glosses upon the Decretals of Gregory. IX. which () afterwards had the Approbation of Pope Gregory. XIII. Be it concluded then, that Pius. V. and those other Popes before mention'd (notwithstanding their Infallibility) have miserably mistaken the true meaning of this place of Feremy. And indeed he who reads and feriously 'Confiders the feveral Places of Scripture, which the Popes of the last 600 years have explained in their Bulls and Decretals, and produc'd as proofs of their extravagant and usurp'd Supremacy; I say, he will have just reason to believe, that Popes are not the best Expositors of Scripture. For Instance; (to omit others) I shall refer the Reader to those (p) 8. or 9. Places, which Pope Innocent. III. and Boniface. VIII. have Cited, and Explain'd, in two of their Constitutions, both Extant in

(i) Cap. Soliræ. 6. Extra de Major. & Obedientia.

(k) Ostendit Sacerdotium præeminere Regibus, disto Jeremiæ Glossa ad dictum Cap. verbo. Solitæ Benignitatis.

(1) Vide Corpus
Juris Can.cum Gloffis; Paris. 1612 In
Nora, Titulum.
Tom. 2. Immediarè
(feu pagina proxim1) fequente.

(m) Constitui Te, nt Evellas] Vitia scilicet. & plantes] Virtutes. Glossa ad dictum Cap. Solitæ. verbo, Constitui Te, &c.

(n) Glossas Eruditissimas Edidit. Vid. dictam Notam in Prin. Tom. 2. Juris Can. Paris. 1612.

(0) Vid. Pullam Greg: 13. Corp. Juris Can. prafixam.

(p) 1. Peter. 2. 13. 14. Jer. 1. 10. Gen. 1. 16. 17. &c. Joh. 21. 16. Matth. 16.18.19. Luc. 22: 38. Rom. 13. 1. 2. Gen. 1. 1. 1. Cor.

(q) That of Innocent. 3. Cap. Solitæ.6. Extra de Majorit. & Obed. And that of Boniface. 8. Cap. Unam Sanctam. I. Eodem Tit. Extrav. Commun.

their (q) Canon Law, in the places before Cited, where tations, are rather Fools than Infallible.

Observ. 5.

(r) Christus Ecclesiam Apostolorum Frincipi tradidit gubernandam; bunc unum Super Omnes Gentes & Omnia Principem Regna constituit. Diaz Bull principio.

(s) Matth. 10.2. (t) Petrus Apo-Stolorum Primus & Frimas, poterat Apostolis pracipere, & fi in fide aut moribus errarent, Corrigere, &c. Corn. A Lapide in Matth.

(u) Cæteri Evangelifta Mattheum preponunt Thome, Mattheus Thomam Præfert. Paulus ad Galat. 2.9. Facobum primo loco recenset, ante Petrum & 70bannem. Existimat. Hieronymus (so Erasmus says) Ejus effe, Ordinem Apostolorum distribuere, Qui illos Blegit :

the Expolitions and Applications of those places, by those Popes, are not only evidently Erroneous, but (being repugnant to all good Sense and Reason) exceedingly rediculous: fuch as may give their Adversaries reason to believe that the Authors of such wild Interpre-5. Pope Pius. V. Here in the beginning of this his Bull.

calls (r) Peter (as other Popes and their Paralites usually do) Prince of the Apoilles; and tells us, that our bleffed Saviour did set and constitute him a Prince over all Nations and From whence, they (Illogically and without any shadow of Just Consequence) would Conclude, Peter's Supremacy, his Dominion and Authority even over all the Apostles. For although Peter in the Gospel (when the Names of the Twelve Apostles are numbred) is called (s) agaile, Primus; and amongst Latin Authors anciently (Princeps Apostolorum) The Prince of the Apostles; yet that (t) Papal Supremacy, which the Popes and their Party generally attribute to him, that they (as his Successors) might have it themselves, cannot thence be concluded. So (u) Erasmus tells us, (out of St. Hierome) That the Apostles in the other Evangelists, are not reckon'd in the Order they are in Matthew; lest any man should think, that Peter were first of all the Apostles, because he is reckon'd in the first Place. Matthew reckons Thomas before himself; but Mark after bim: Matthew reckons Andrew before James and John, but Mark after them. So St. Paul reckons James before Peter and John, though Matthew puts Peter first. And Erasmus there fays further, that Hierome intimates. That the Apostles were all (as to their Apostolick Office) Equal. That which makes me believe, that what Erasmus Observes out of Hierome, is true, is this; The Spanish Inquisitors have damn'd it, and (in their Index (x) Expurgatorius) commanded it to be

innuens, Authoritatem Apostolis Omnibus Parem fuisse, quod ad Apostolici muneris functionem attinet. Erasmus in Locum. (x) Index Librorum Prohib, & Expurg. Madriti. #667. p. 289. Col. I.

blotted

blotted out. But Erasmus adds further, - (y) That it cannot Logically and firmly be concluded, from the order wherein the Apostles are numbered, which of them is to be preferr'd before the rest, because where many are numbered, there is a necesfity we begin with some one, and is not material which we begin And This the Inquisitors let pass, without a Deleatur; they do not condemn it to be blotted out, and fo feem to approve it, otherwise it had not pass'd; so that (even by our Adversaries consent) all that can be rationally Inferr'd, from that Text, where in numbering the Apostles, Peter is called weale, first, is only (z) a Primacy of Order, (which we willingly grant) but no Primacy (much less a Supremacy) of Authority, Dominion, and Jurisdiction over the rest of the Apostles; which the Pope and his Party desire, and we justly deny. 2. And as agoloor Primus; fo Princeps, or Prince (amongst the best Latin Authors) usually fignifies Order Only, or some Excellent Quality in those who are call'd Principes, without any (a) Authority or Jurisdiction over those in relation to whom they are so call'd. And that the Rest of the Apostles were call'd Principes as well as Peter, I have Authentick warrant even the Roman Breviary, restored according to the Decree of the Council of Trent, published by Pins. V. (The very Pope who publish'd this Impious Bull against Queen Elizabeth) and then Revised by the Authority of Clement. VIII and Urban. VIII. and Printed at Antverp. 1660. Breviary, we have this (b) Hymn, in the Office for the Feast of St. Peter and Paul;

> Ecclesiarum Principes, Belli Triumphales Duces, Cœlestis Aula Milites, Et vera Mundi Lumina, &c.

Now in this Hymn Peter and Paul too, are call'd Ecclesiarum Principes, Princes of the Churches; For being a Hymn for the Feast of those two Apostles; Ecclesiarum Principes cannot relate to less than two; nor Properly to any but (y) Certe ex Ordine recensionis, non Efficacitèr Colligitur Quis Cui sit preferendus; siquidem ubi multi numerantur, aliquis primus sit opportet. Erasmus ibidem, in Matth. 10.2.

(7) So the word
πρῶ] ③ usually fignifies; Eusebius calls
Simon Magus, πρῶτῶ πάσης αἰρέσεως Αρχηγός. primus Dux Hereseos,
scilicet Primu. Ordine Temporis, non
Jurisdictionis. Euleb.Hift.Lib.2.Cap13.P 51. Edit. Valesii.

(a) So Homer & Virgil are call'd Poetarum Principes. So in Tully, Patroni Principes, Eminent Advocates. So Plato & Aristotle, Philosophorum Principes, and yet no Dominion or Jurisdiction meant in these Expressions.

(b) Dicti Breviarij Part. æstivå, ad Diem. 29. Junij, in Festo SS. Apostolorum Petri & Pauli. p. 476. & in Festo S. Andrez. Nov. 30. Ibidem pag.

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(c) Vide Commune Sanctorum in Calce Partis Æftivæ, dicti Breviaij, & in Communi Apostolorum & Evangelistarum.pag.

(d) Ad matutinum, Invitatorium. Regem Apoltolorum Dominum, Venite adoremus

(e) Vide Card. Cutan Opera. p. 8 36. & Gratian. Cauf. 2. Quaft. 7. Can. Eeati. 37. & Theodoret in Gal. 2.p.270. where / eter and Paul are call'd μεγάλοι κ πρώτοι Αποςολοι. & in 2. Cor. 11. 6. p.251.1 rincipes Apostolorum alij pr.eter Petrum. Vid. Bellarmin. de Rom. Pontif. l. 1 c.12.p. 861. Potestas clavium transivit ad alios Apostolos, & ad Omnes Ecclesia Principes,&c. These are the words of Pope Leo (and he Infallible) cited there by Bellarmine.

(f) Hoc erant utique & Cateri Apo-Holi Quod fait Petrus, Pari Confortio

prediti & Honoris

er Potestatis. Cyprian de Unitate Ecclesia. p. 208. Edit. Rigaltij. (g) Ecclesiam suam uni Soli, Petro Commist gubernandam; & hunc unum Super Omnes Gentes & Regna Principem Conftibut. Bulla dicta in Principio. (h)]oh. 20.21.

them two in that Place. Though elsewhere it (c) relates to all the Apostles; as in the Place cited in the Margent; when after the Invitatory, (as they call it) (d) Come let us adore the Lord, King of the Aposiles; it follows thus;

> Aterna Christi munera, Apostulorum Gloria, Palmos & Hymnos debitos, Letis canamus mentibus. Ecclesiarum (e) Principes, Belli Triumphales Duces, Caleftis Aula Milites, Et vera Mundi Lumina, &c.

So that if we may believe their own Authentick Breviary, Publish'd and Carefully Revised by these Popes, according to the Decree of the Trent Council; All the other Apoftles (under our bleffed Saviour, and by his Authority) were Princes of the Christian Church as well as (f) Peter. Now I defire to know, how these things will Consist? (g) Pius. V. in this Bull against Queen Elizabeth, says, That our bliffed Saviour Committed the Government of his Church to One Only, to Peter, and Constituted him Only a Prince over all Nations and Kingdoms, (so he in his Bull) and yet the same Pope, in this Roman Breviary, (for it was Approved and Published by him) and the Hymn here cited, says, That all the Apostles were Ecclesiarum Principes; and if so, then Peter was not the Only Prince to whom the Government of the Church was Committed; no, the Commission of every Apostle (given by our blessed Saviour) was as unlimited and as large as Peters. This will appear in all the Particulars of it, equally given to all, as they are expresly fet down in Scripture, from whence alone, we can furely know, what their Authority and Committion was. bleffed Saviour tells them, and us, (h) 1. As my Fa-

ther

ther fent me, so send I you. There we have the Author and Authority of their Commission. The same blessed Saviour of the World fends them all. 2. Then he breath'd upon them, and faid, (i) Receive ye the Holy Ghoft. have the Principle inabling them to discharge that great Office and Trust reposed in them; It was that Holy Spirit, which gave them, I. Infallibility in their Doctrine. 2. Power to work Miracles for (k) Confirmation of it. 3. Then he adds, (1) whose fins ye retain, they are retained, &c. Here we have the great Spiritual Power given them for the calling and governing the Church, which is elsewhere called, (m) The Power of the Keys; which consists in binding and loofing, retaining and remitting sins. For so 'tis Explain'd by our bleffed Saviour in the Place last cited, and is (by our Adversaries) (n) confess'd. So that 'tis evident that the Power of the Keys, the Power of binding and loofing, of retaining and remitting fins, is equally given to all the Apostles, to every one as well as Peter. 4. He Assignsthem their Place and Province, where, and the way how they were to Exercise their Apostolical Power - (0) Go and Teach All Nations, baptizing them, and teaching them to obscrue all things, what soever I have Commanded you. Diocese was the World - (p) Go ye into All the World, and preach the Gospel to every Creature (every man.) And the administring the Sacraments, and teaching men to believe and observe the whole Gospel, was the business they were to do in that their Diocese. 5. And to incourage them to this great and difficult Work, he graciously promises his Presence and Divine Assistance; Lo, Iam (q) with you Always, even to the End of the World.

These are the Powers and Promises given to the Apostles, and (which to me seems Evident) without difference or distinction, Equally to all; to Simon the Cannite, (for (r) so it should be writ) as well, and as much as to Simon Peter. If any think otherwise, if he can, and will (by any Cogent Reason) make it appear either, 1. That the foregoing Powers and Promises were not Equally given to all the Apostles. 2. Or that some other Power or Promise

(i) Ibidem.vers.

(k) Mark.16.20. (l) Ibid. vers. 23-

(m) Matth 16.19.

(n) Ministri Ecclesia ad Remmissionem peccati, Per Virtutem Clavium Ministerialitér operantur. Lyran. in Joh. 20. 23. Vid. Tirinum, Menochium, &c. in Matth. 16.

(0) Matth. 28.

(p) Mark. 16.15. (q) Matth. 28.

(r) Simon, who
Matth. 10.4. is called Simon the Cananite, in the Syriack
Version there, and
Luk. 6.15. is call'd
Simon (nhorms,
which is the Greek
word for Cannata,
or Cinnaus. For the
Syriack
Syriack
Canna fignifies (nhorms. Vid. Ang.
Caminlum, in Explicat. locorum. NoTest. p. 51.

was

was (in Scripture) given peculiarly to Peter, whereby he had an Authority and Dominion over the other Apostles and the whole Church, to make him Only a Prince over all Nations and Kingdoms, (as Pope Pim. V. in this his wild Bull confidently affirms) I say, he who can and will make both or either of these appear, shall have my hearty thanks for the Discovery, and I shall (for the suture) have a better Opinion of Peter's Supremacy, which (at present) I take to be a groundless Error, without any proof or probability.

Objectio.

(s) Vide Constitut. Bonis. 8. Cap. unam Sanstam. 1. De Majorit. & Obed. Extrav. Communes. & Innocent. 3. Cap. Solicitæ. 6. Extra. de Major. & Obedientiâ.

(t) Matth. 16.

18.19.

(u) Promittit hic Christus Petro, quod ipse & Successor Egus Omnis, sit Ecclesia Supremum Caput, Princeps & Monarcha. Jac. Tirinus in Matth. 16.18.19.

(X) Quamvis mortalis bomo sit Petrus Ejusque Successor, tamen Calesti pradiditus Povestate, & quod ille & Cathedra decreverit, habendum est tanquam ab spso Deo Decretum.

I know that the Popes in their (s) Constitutions, and their Party usually urge that place in (t) Matthew to prove Peter's (and thence their own) vast and Monarchical Supremacy over the whole Church, (even the Apostles themfelves not excepted) the words These Thou art Peter, and upon This Rock, I will build my Church. --- And I give unto thee, The Keys of the Kingdom of Heaven. From this Place, (most irrationally, and without any Sense or Consequence) they infer, That (u) Peter, and every Succeffor of his, was Constituted Supream Head, Prince and Monarch of the Universal Church. So that what Peter or his (x) Successor shall (è Cathedra) Determine and Decree, is to be received, as if God himself had decreed it. So Tirinus, and their Canon Law, in their most Correct Editions. Though this be Erroneous, and evidently Impious, yet Tirinus, Gratian, and their Canonists are not singular in this point, another Learned Jesuit (in his Commentary on this Place) tells us, That when our bleffed Saviour fays, On this Rock will I build my Church; he speaks of (y) Peter, as the Fundamental Rock, on which the Church is built. And he adds-(z) That though our bleffed Saviour was chiefly that Fundamental Rock, yet Peter and the Popes of Rome Succeeded him, as his Vicars, with Supream Power, &c. This place, they con-

Adem Ibidem, advers. 19. Gratian. Can. 2. Sic Omnes. dist. 19. (y) De Petro ut Fundamentali Petra loquienr Christus Joh. Stephan. Menochius in Matth. 16. 18. (z) Christus est Fundamentalis Petra Praesipue, sed ei Successerunt Petrus & reliqui summi Pontisces, ut Ejus Vicarii cum

Summa Potestate: Menochius ibid. p. 41. Col. 2. vid. Gravian. Can. In none. Dift. 21.

ceive, concerns no Apostle but Peter, and proves his, and his Successors Supremacy.

To this, I say, r. That all they say, in this particular, is gratis dictum; for they only fay it, without any pretence of proof. If we will take their bare word, we may, otherwife we may chuse; for they bring no proof to prove their Exposition of this Text, such as might command and necessitate our Assent. And then a bare denial, is Answer enough to a bare Affertion. For (as St. Hierome fays in the like case) an unproved Position, eadem facilitate rejicitur, qua Affirmatur. 2. When they say, our bleffed Saviour was the chief Fundamental Rock on which the Church was built, and that St. Peter and the Popes succeeded him, with Supream Power. They consequently must say Two things; 1. That our bleffed Saviour left his Place and Office of being the Fundamental Rock, to Peter, when he left this World. For if he kept it, and still do keep it, neither the Pope nor Peter could be his Successors. No man can be Successor and fucceed into a Place till his Predecessor leave it. Linus neither did, nor could succeed Peter in the Bishoprick of Rome, whilft Perer liv'd, and posses'd it himself; so that by this Erroneous and Impious Doctrine, they have difplac'd our bleffed Saviour from being the Fundamental Rock, on which the Church is built, and instead of him, have plac'd Peter first, and then particular Popes succes-And then let the World judge, in what a miferable Condition the Church of Christ must be. 1. When the Fundamental Rock on which it was built, was an (a) Idolater, as Marcellinus was. 2. Or an Heretick; as (b) Liberius, (c) Honorius, (d) Vigilius, &c. were. 3. Or an Impudent whorish Woman, as Johannes Anglicus, or Pope (e) Joan certainly was. 4. Or when many Popes together, no less than Fifty (by the Confession of their own Learned men) were (f.) Apostatici potius quam Apostolici:

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Responsie. I.

(a) Marcellinus Pontifex ad Sacrificia Gentium dutius, Deos alienos Adoravis. Plat.in vit. Marcel.

(b) Cum Arianis fentiebat, &c. Plati in vit. Liber.

(c) Honorius Synod. 6. damnatur.
Act. 18. vid. Theoph.Chronagraph.
p. 299. 301. Anaftaf. Biblioth.in vitis Pontif. p. 54.
Francif. Combefis in Auctario Biblioth.Grzc. Patrum.
Tom.2.p.66.Synodus Nicena.2.apud
Joverium. Part. 1.
p.105.Col. 2.

(d) Vid. Sypod. 5.8c Rich. Crakanthorp. In Vigilio. Dormitante. Ed. Richerium in Hift.

Goncil: Generalium p. 302. (e) Vid. Plat. in vitâ Johan. 8. & Notas Car. Annibalis Fabroti, ad vitas Pont. Anast. p. 290. (f) Vid. Genebrardi Chronol. circa Initium seculi. 10.1.4. p. 807. ad Annum. 901.

(g) Tune fædiffima Rom. Ecclesia jacies, cum Roma Dominarentur fordidifama Meretrices, quarum arbitrio, Intruderentur in Sedem Petri earum Amasij Pseudopontifices3qui non nisi ad signandatempora, in Cata-Jogo Rom. Pontif. Scripti: Quis enim & Scortis intiusos fine Lege, legitimos dicere possit Romanos fuisse Pontifices? Baronius Annal. Tom. 10. ad An. 912. §. 14. p.663.vid. eundem ad An.897.5. 8. p. 624. & ad An. 925. S.10. p.688. Edit. Annal. Antverp. 1618. vid. loca & hic adde.

(b) Post Clem.4.
vacat Sedes. Ann.9.
m.2. dies. 10. Post
Nicolaum 3. vacat.
Sedes. Ann.3. Post
Clement. 5 vacat
Sedes. Ann.2.m.3.
d.17. Platina in E-

s. Or when the Popes were fuch (g) Monstrous Villains, us were put into, and out of St. Peter's Chair by Impudent Whores, made Popes by Violence and Simony, Such (as even in Baronius his Judgment) none should, or dared call true Popes. whose names were recorded only to fill up the Catalogues of the Roman Bishops. 6. Or in the Vacancies, when for (b) two or three years, and (if some (i) Writers say true) sometime for Eight years, there was no Pope at all, and fo (by this Doctrine) the Church had no Fundamental Rock at all, 7. Laftly, Or when they had for for several years together. near (k) Fifty years together, two or three Popes at the fame time; when it was Impossible they should be all Legitimate, and true Successors of St. Peter, and (what they pretend to') Vicars of Christ our blessed Saviour; and which, or whether any of them, were such indeed, none did, or could know: Nay, 'cis certain, (and must by our Adversaries be confess'd, unless they will deny their own received Principles) that sometimes, all of the Pretenders were Impious Usurpers of the Papal Chair, without any Just Right or Title to it. Then the first Council of (1) Pifa met (and it was a General One, confisting of above. 600. (m) Fathers) there were Two Popes in being (fuch as they were) Gregory. XII. and Benedict. XIII. who were both (n) Damn'd and Deposed, as Perjur'd Persons, Schismaticks, and Hereticks, &c. and that by an unanimous Confent and Decree of that Great Council. At the Council at Constance (four or five (o) years after) there were three Popes; the two beforenamed, Gregory and Benedict, (who would not fit down, though damn'd at Pifa, and John. XXIII. For the two former, what Villains they were, the Council of Pifa has told us. For John. XXIII. the Council of Con-

jus vita.

(i) Sunt qui scribunt, post mortem Nicolai. 1. Sedem vacasse Ann. 8. mens. 7. d. 9. Platina in Calce vitæ Nicolai. 1. (k) In that great Schism, commonly reckon'd for the 27. Schism in their Church; which begun about the year 1378. urbanus. 6. being Pope at Rome, and Clem. 7. at Avignion. (l) Anno Dom. 1409. or as others. 1410. (m) Longus A Coriolano. Summa Con. p. 857. Col. 2. (n) In maxima Prelatorum Frequentia, uterque Pontifex ab iis damnatus est, utroque tanquam Perjuro, Schismatico, Harstico è Pontisicatu dejesto. Idem Ibidem Col. 1. (o) Concil. Constantiense Anno. 1414.

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stance gives him this Character - (p) That he was a Perfon (all the time he was Pope) notoriously Scandalous to the Church, that his Life was damnable, and he in his Conversation guilty of Impieties not to be nam'd: And the Council adds, (in their Definitive Sentence of his Deposition) (q) That he had broke his Von, his Oath, and Promise made to God, and his Church, that he was Notoriously Simoniacal, and by his dishonest and desestable Life and Manners notoriously Scandalous, &c. Now if these (and such other) Popes be the Fundamental Rock upon which the Church is built, (and this they fay, and would have us believe it) She must of necessity be in a miserable Condition, and the Gates of Hell must prevail against her; when they evidently prevail against the Rock, upon which (they fay) the is built; for if the Rock and Foundation fail, that which is built upon it, must evidently fall and come to Ruin. This is the first Consequence of their Doctrine, manifestly Erroneous; but this is not all; For there is a fecond Consequence of it, both Erroneous, and indeed Blasphemous. For, 2. when they say, that our blessed Saviour was the Fundamental Rock on which the Church was built, and that Peter and the Popes after, did succeed him in that Place and Office, cum Potestatis plenitudine, (fays Pins. V. here) Cum Summa Porestate (as others Generally) Hence it follows, That the present Pope has (and every one of his Predecessors had) the same Power required to the being of a Fundamental Rock, which our bleffed Saviour had. For if they succeed him in the same Place, and with a Supream Power, then they have the same Place and Power our bleffed Saviour had. His Power neither was, nor could be greater than Potestas summa; (summo non datur Superim, there can be nothing higher than the highest, nor superior to the Supream) and if Peter had, and every pitiful Pope has potestatem Summam, then they have a Power as great, and equal to that our bleffed Saviour had before he Resigned it to his Successors: But I might have saved the Labour of proving this; for cis Acknowledg'd and expresly Affirm'd in their Roman Catechism (ex Decreto Concilij Tridensini, jussu Pii. V. Edito) in which they fay that

(P) Nobis Legitimè Constat. Johan.
Papam.23. à tempore quo fuit assumptus,
usque nunc, Papatum
in Scandalum Ecclesiæ notorium rexisse;
vitaque sua Dammabili ejnsque Nephandis moribus, populis
exemplum vita Male
prabuisse. Concil.
Constant. Sess. 10.

(4) Fohan. 23. Schismatis nutritivum, a voto, promif-So, & Juramento per Dium Deo, Ecclefie & huic Concilio prestitis dirimativum, Simoniacum notorium,suis Inbonestis 1 Detestabilibus vita & moribus Ecclesiam Dei & Populum Christianum notorie scandalizantem. Idem Concil: Sell. 12. in fententia contra Johan. 22. definitiva.

(r) Catechismus Romanus. Part. 1. cap. to. §§. 11.12. (s) Ibid § 13.p. 117. Edit. Paris. 1635.

(t) Matth.16,19.

(u) Vid. Chryfoft. in Marth. 26. Mom. 82, pag. 702. Edit. 1607. Isiod. Pelufiota.l.1.Epift. 235. Aug. Retract. 1. 1.c.20. & De verbis Dom. Serm. 12. Tom. 18. Col. 58. ica Cyrillus & Aponymus in Catetena Nicetz Serrarum Episcopi ad Matth. 16.18. vide Catenam Græcam in Matth.per poffi-. num Jesuitam Cap. 16. 18. Hilarius Pi-Canjens. De Trinjtate.l.2.p.25. Edit. Erasmi. Theophylaft. in Marth. 16.

(x) Index Librorum Prohibit. & Expurg. Madriti. 1667. in Defid. Eraimo p 289.Col.1. Peter was (n) Caput & Princeps Omnium Apostolorum. And then it there follows, Christus (s) Petrum Universi Fidelium Generis Caput, ut Qui ei successit Eandem Plane Totium Ecclesia Potestatem habere voluerit. It was our blessed Saviour's will, That Peter should have The same Power our blessed Saviour had. Sed Apage nugas Impias & Blasphemas. The bare recitation of such wild Positions, should and will be Consutation enough to all sober Christians, who are solicitous to maintain our blessed Saviours Honor, and will never give that Place or Power to the Pope or Peter, which is solely and eternally due to their Redeemer.

3. But further, when our Adversaries, upon that Place of Matthew [Thou (t) are Peter, and upon this Rock I will: build my Church] would have us believe, That Peter was that Rock, while he liv'd, and his Successors after him; And thence infer their Supremacy. They must pardon our Infidelity, if we believe it not. For, I. They do or might know, that not only Protestants, but the Fathers, and (") Ancient Ecclesiastical Writers generally, by Rock in that Text, understand not Peter's Person, but either the Profession of his. Eaith he there made, or our bleffed Saviour. But our Adversaries like not this Doctrine; And therefore when Hilary had truly faid - Unum hoc est immobile fundamentum. Una hac est felix fidei Petra, Petri Ora Confessa; and Erasmus had put this Note in the Margent, Petram Interpretatur Ip-Sam Fidei Professionem; and when the same Erasmu on. Marth. XVI. 18. had cited Augustin for the same sense of the place, which Hilary gives; And had put in the Margent - Ecclesia non est fundata super. Petrum. Spanish Inquisitors command it to be blotted out of Erasmus his Text and Margent; Although Hilary and Augustin, and many others (as they well knew) faid the fame thing. 2. And this truth is fo Evident, that not only the Fathers. and Ancient Authors, but Sober and Learned men in the Church of Rome, even in darkest times when Popery unhappily prevailed, were of the same Judgment; And by the Rock in this Place of Matthew, [upon this Rock I will build! my Church] understand not Peter, but that Confession of his

Eaith

Faith there made, to be meant. So (y) John Semeca, Author of the Gloss upon Gratian, and (z) Nic. Lyranus, and Ansel, Laudunensis, Author of the (a) Interlineary Gloss, upon his Text of Matthew; by the Rock on which the Church was built, understand Christ (our blessed Saviour) and not Peter (b). And a late Learned Sorbon Doctor (though he would feem to fay, that Peter was that Rock) yet acknowledgeth, that by that Rock, the (c) Faith of Peter might be meant, and not his Person. Nay, which is more considerable (and may seem strange to the Reader) the Fathers of the Trent Council exprelly fay, That the (d) Creed or Profession of Faith, which the Church of Rome useth, (the Constantinopolitan Creed they mean, and there fet it down) is The Firm and Only Foundation, against which the Gates of Hell can never prevail; and our present (e) Text is in the Margent Cited for it, whence it evidently appears, that those Fathers at Trent have Declared, That the Creed, or true Faith of Christ, is that firm Rock, and The

(y) Super hanc Petram; i. c. super fidei Tue soliditatem. Can.loquitur. 18.Caus.24.Quæs. 1. verbo.Petram,in Glosså.

(Z) Super hanc Petram, quam Confessus es; i.e. Christum. Lyranus in Marth. 16.18.

(a) Super banc Petram, i. e. Chriftum in quem credio. Glossa Interlinearia in dictum Locum.

(b) So Gregorius Magnus in 7. Píalmo: Pœnitential. Tom. 2. Operum Parif. 1619.

pag. 908. D. Christus eft Petra, à qua Petrus Nomen Accepit, & Super Quam le adificaturum Ecclefam dixit - Quod Ecclesia nullis Persecutionibus sit superanda, Ipse Super Quem edificata est, O-Rendit, cum ait, Porta Inferorum non pravalebunt contra eam. So Strabo Fuldenfis in his Ordin. Gloff. on Matth. 16. 18. circa Ann. 840. And after them Lyranus (in the Place cited) who though he was a Franciscan Frier, and flourished almost Four hundred years ago, and in many things (as those times were) Popish enough; yet he was not come so far, as to make Peter, or any but Christ, the Rock on which the Church was built: And again, on the 1 Cor. 3.11. Solus Chriftus eft Fundamentum Ecclefia, quod ex fe firmitatem & stabilitatem habet. And the Gloß on their own Canon Law, fays, That Christ was the Rock; for Beniface. 8. in that famous Extravagant. Cap. Unam Sanctam. 1. Indeavouring to prove the Papal Supremacy from feveral Places in Scripture; he adds, That the Authority given to Peter and his Successors by our blesfed Saviour, was not Human but Divine. Het Authoritas licet homini data, non humana, fed potices Divina, ore divino Petro data & Succefforibus, &c. The Gloss on these words, Eft autem be c Authoritas. p. 191. says thus —— Hac Authoritas est Divina, quia firmata est in Petra firma, in Christo, qui erat verus Deus: & quod sit Divina, quia fundata in eo; patet ex Evangelio; quia Christus loquebatur cum dixit, super ban: Petram; id est, super meipsum (qui sum Petra, & qui significor per Petram) edificabo Ecclesiam meam. Ita Gloff. verbo, Est autem hac Authoritas. Ad. Cap. (c) Super hanc Petram, i. e. Super Spfum Petrum, Unam Sanctam. 1. Extrav. Commun. feu Petram feu Cepham , vel Super Fidem Petri que est Catholica. Dr. Hen. Holden in Annotat. in Nov. Teftam. Paril. 1660. ad Matth. 16. 18. & ad 7. Matth. verl. 25.

(d) Synodus Statuit, pramittendam esse Consessionem Fidei - Symbolum fidei; quo Romana Ecclisia utitur, tanquam Principium ac Fundamentum firmum ac Unicum, contra quod porta Inferi nunquam pravalebunt. Conc. Trident. Sess. 3. Feb. 4. Ann. 1515.

(e) Marth. 16. 18.

Confessionem Fidei intelligunt Chrysostomus, Cyrillus, Hilarius, & Rom. Pontifices, Leo magnus, Agatho, Nicolaus, & Adrianus primus in suis Decretalibus. Stapleton, Princep. Fidei Doct. Demonstr. Contrav. 2. 1. 6. c. 2. p.207. 208.

(8) Loquitur Dominus ad Petrum; Ego dico Tibi, quia Tu es Petrus, & Super hanc Petram a-dificabo Ecclefiam meams Super Illum unum edificat Ecclesiam. Catechif. Trid. ex Decreto Conc. Trid. à Pio 5. Editu!. Part. 1. Cap. 10. de 9. Symboli Art. S. 12. p. 115. Edit, Parif. 1635.

(b) Matth. 7. 24.

(i) 1 Joh 5.4.

Only Foundation on which the Church is built, and against which the Gates of Hell cannot prevail; and if that Faith. be the only Foundation of such firmness, then the Pope is not. For if there be another, then that is not (what the Trem Fathers fay it is) the Only Foundation. And laftly, it is very considerable, what (f) Stapleton (their Learned Professor at Doway, and great Champion of their Church) confesseth (and without great Impudence, he could not deny it) that not only Chrysoftome, Cyril, and Hilary; but four Popes, Leo, Agaiho, Nicholas, and Adrian (each of them the first of that name) have, in their Decretal Epifles, declared, That the Rock on which the Church was built, was not Peter's Person, but his Faith or Confession of it. This was the Opinion of those ancient Popes, and they as infallible fure as any of their Successors. By the way, (that we may observe the Contradiction amongst our Adversaries, notwithstanding the pretended Infallibility of their Church) The Trent Catechism says -- (g) That Peter. Only was the Rock on which our bleffed Saviour built his Church. And this the Author (or Authors) of the Catechism pretends to prove out of Cyprian, and some others there named. So that if the Trent Council fay True: the Creed, or the Confession of the Catholick Faith, is the Only Foundation on which the Church is built, but if the Trent Carechism be in the Right, Peter Only is that Rock and Foundation. Now feeing it is impossible, that both these Pofitions should be true, it Evidently follows, that there is an Error in the Council or Catechism , or (, which I rather believe) in both. That this may further appear, I fay .

4. That 'tis certain, and generally Confess', That a Lively Faith, and a firm belief of the Gospel, is a Rock and Foundation against which the Gates of Hell cannot prevail. Our blessed Saviour tells us, That he (h) who hears his sayings, and doth them; (he who really and practically believes the Gospel) builds upon a Rock. And St. John tells us, That such Faith is (i) victorious, nay victory, and cannot be overcome. Hence it is, that in the Liturgy of St. James, in

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the Administration of the Eucharist, they pray—That God would bless the Sacred Elements, that they might be effectual, to the (k) Establishment of the Holy Catholick Church, which he had Founded and Built upon the Rock of Faith. But though Faith and a firm belief of the Gospel, be a Rock, yet 'tis not (as the Trent Fathers say) the Only Rock, on which the Church is built. Peter was a Rock too; this cur Adversaries Confess, and earnestly Contend for. But neither was he the Only Rock (though the Trent Catechism and Popish Writers commonly say so nor such a Rock, as they (without any Reason or Just Ground) would have him. That this may appear, it is to be Considered,

(k) Orat Sierdos, ut Saera Symbola Omnibus cedant,
eis sneey wor this áylas, uj Kadolie
uns Eunlnoias no
edeuellwous dis
thir Hé tranthis this
sews, In Lit. 1ac.
Græc. Parif. 1560.
p. 20. vid. Fabri
Stapulensem in
Matth. 16. 18. So

Pope Nicol. 2. Ecclesia super Fetram sidei fundata. Gratian. Can. Omnes. 1. Dist. 22. And the Apostle in his Canonical Epistle (Jude 20.) adviseth all, to build up themselves on their most boly Faith.

(1.) That (by Evident Scripture) our bleffed Saviour is the Prime and Chief Fundamental Rock on which the whole Church is built. (1) Behold (fays God by Isay) I lay in Sion, for a Foundation a Stone, a precious Corner Stone, a Sure Foundation, Oc. I know that in the Vulgar Latin of (m) Sixtus. V. and (n) Clemens. 8. it is untruly render'd-Lapidem pretiosum in Fundamento Fundatum. Whence (o) Bellarmine will have it meant of Peter, and fo of the Pope; who (in his Opinion) is Lapis pretiofus in Fundamento fundatus. But had the Cardinal consulted the Hebrew Text, or the Version of the Septuagint, or (p) Hieromes Version of both, and his Notes upon them; he might have feen his Error: But though Bellarmine Expound this place of Isay, to be meant of Peter; yet (q) Peter himself (who understood that Text as well as the Cardinal) refers it to our bleffed Saviour, fo does (r) Paul too; and if this be not sufficient to Convince the Cardinal, and fuch other Papal Parafites; our bleffed Saviour expounds it not of Peter, but himself, and that

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(1)114.28.16.

(m) Edit.Rom.

(n) Edit. Rom.

(o) Bellarmine, in Præfat. ad Libr. de Pontif. Rom. vid. R. Crakanth. Contra Spalatens. Cap. 81. §. 3. p. 612.

(p) Vid.H eronym. in Isaiæ 28. verl. 16. Isiodor. Clarius in. 1. Cor. 3. 10. Fundatifimam Fundamentum Ciriftus.

(4) 1 Pet. 2.6. 7. 8. and A& 4.11. (r) Rom. 9. 33. & 10.11. 1 Cer 3.11. & 1 Cor. 10.4.

1 after

(f) Marth. 21. 24. But though Paul and Peter, and our bleffed Saviour himself do expound the word Rock on which the Church is built, not to be meant of Peter, but Chrift the Melfiah, (asappears by the foregoing Texts) yet Maldonate the Jesuit (whose words I fhall cite anon) fays --- That 'tis very far from fense fo to expound it. Maldonate in Matth. 16.17. p. 339. Col. 1. E. And yet Card. Cufanus fays, That Christ was that Rock. Operum p. 826. And so cyrill in the Aurea Catena Græc. Patrum in Pialmos David. 50. per Dan Barbaram Patriarcham Aquileiensem; Venet. 1569. ad verf. 2. Pfal. 39. (alia: 40. p.400.40 1. So Gregorius Magnus in 7. Pfal. Poer itent. Tom. 2. p. 980. D.

> (t) 1. Pet. 2.5. (H) Eph.2.20. (X) Rev. 21.14.

So Chrysoftom,&c

(y) Noveritis ing the Creed to the Catechumens, has these we symbolum has esse (y) Know you (saith he) that this Creed is the I qued adificium Ecclesia sarexii. Aug. lib. 3. de Symbolo ad Catechum. Tom 9.

after he had (f) faid to Peter - Thou art Peter, and upon this Rock I will build my Church.

(2.) This being granted (as of necessity it must) that our bleffed Saviour is the first Immoveable Rock, and most sure Foundation on which the Church is built; It is also granted. and must be so, (Scripture expresly faying it) That Peter is a Foundation too, on which the Church is built. in a way far different from that our Adversaries dream of; (for they do but dream, nor will any Considering and Intelligent Person think them well awake when they writ fuch things) For, 1. When we fay, That Peter is a Foundation on which the Church is built; our meaning is not, that he has by this, any Prerogative or Superiority, much less (what our Adversaries pretend) any Monarchical Supremacy over the rest of the Apostles, and the whole Church; for every one of the Apostles is, as well and as much a Foundation of the Christian Church, as Peter. The (t) Apostle tells us, That the Church is a spiritual House, which is built upon (11) The Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner-stone. And St. John to the same purpose speaking of the Church, the New Jerusalem, says — (x) The City had Twelve Foundations, and in them the names of the Twelve Apostles of the Lamb. In these Texts all the Apo-Itles (James and Paul, as well as Peter) are foundations of the Church equally, and without any distinction or difference; no Prerogative given to Peter above the rest; much less that vast Monarchical Supremacy which is pretended to. Both the Greek and Latin Fathers fav, That the Gospel, the Christian Faith, or the Creed (which contains the Sum of it) or Peter's Confession of our blessed Saviour to be Christ the Son of the Living God, (which is the Chief Fundamental Article of our Faith, I fay, That (in those Father's Judgment) this Faith is the Foundation on which the Church is built; St. Augustin, Explaining the Creed to the Catechumens, has these words -(y) Know you (faith he) that this Creed is the Foundation

on which the Edifice or Building of the Church is raised. the same purpose Theophylatt tells us-(z) That the Faith which Peter confesed, was to be the Foundation of the faithful, that is of the Church. This is a Truth fo evident, that a Learned Jesuite, having cited and approved (a) Alcazar, (a zealous Roman Catholick) for this very same Opinion, does not only receive and approve, but largely and undeniably proveit, out of Clemens Romanus, Augustine, Hierome, Ruffin, the (b) Trent Council, and (c) St. Paul: And then adds (d) That other Councils and Fathers Say the Same. Another (e) Learned Jesuite confesses, That it was the Opinion of many Ancient Fathers (yet he endeavours to confute it) that those words -(upon this Rock I will build my Church);] are thus to he understood-Upon this Faith, or Confession of Faith which thou hast made, That I am Christ the Son of the Living God) will I build my Church; And then he cites many Fathers to prove it; and immediately quotes St. Augustine, and (with little respect or modesty) says -That (f) Augustine's Opinion was further from sense, then those he there cited; because he made Christ the Rock on which the Church was built.

(Z) Houddyndas, no suddyndas, Oświedlov wiedlas with the fival two the ophylactin Matth. 16.17, 18.

(a) A'cazar's words are these-Censeo Apostolos ideo fundatores Ecclesiae dici; quia sidei summan ediderunt, & essus Cruoris Testimonio, necnon pradicatione & miraculis in hominum animis inseverunt.
Corn. A Lapide in Apocal. 21. 14. p. 112. Col.2.C.

(b) Conc. Trid. Scff. 3. Apostolicum Symbolum vocat sirmum atque unicum Fundamentum, contra quod porte In-

feri non prevalebunt. Idem, ibid. Col. 2. E. (c) Tale Fundamentum à Paulo suit Jactum. 1 Cor. 3. 10. ut Sapiens Architectus Fundamentum posui. Idem, ibidem. (d) Idem dicunt alia Concilia & Patres. Ibid. (e) Sunt inter veteres Authores, qui Interpretantur super banc Petram; i. e. super banc Fidem; aut super banc Fidei Confessionem quâ me Filium esse Dei vivi dixisti: ut Hilarius, Greg. Nyssenus, Chrysostomus, Cyrillus Alexandrinus, Ambrosius in Epistolas Pauli, &c. Maldonat. in Matth. 16. 17. p. 339. Col. 1. E. (f) Longius etiam à sensu recedens Augustinus interpretatur, super banc Petram, i. e. super meipsum, quia Petra erat Christus. Maldonat. ibid.

(3.) I take it then for certain, and confess'd, (and so does a very (g) Learned Jesuite too, that the twelve Foundations, in that Place in the Revelation before cited, (Cap. 21. 14.) signifies the Twelve Apostles on whom the Wall of the New Jerusalem, or the Church of Christ was built;

(g) Certum est apud omnes hac 12. Fundamenta (Rev. 21.14) significare 12. Apostolos; ipsorum enim humeris

quasi innixus Ecclesia murus recumbit. Ideo enim eorum nomina fundamentis Inscripta sunt, ut significetur ipsis esse fundamenta & fundatores (bac enim duo eodem recidunt) Ecclesia. Corn. A Lapide in Apoc. 21, 14, p.312. Col.1.D. (i) 1 Tim. 3.15. 1 Cor. 3.9.16.

(i) 1 Pet. 2.5. (b) Eph. 4. 11.

(1) Eph. 1.22. 23. The Charch

mhich is his Body.

(m) 1 Cor. 3. 9,

10. And I (fays

Paul) as a Master-

Paul) as a n Builder.

(n) Ye are God's building, and as a skilful Master-builder, I bave laid the Foundation. 1 Cor.
3. 11, 12. where εοφός, peritum significat. σοφός, ό των Θείων Έμπειρ Θ. Helychius.

(0) Fundamentum posui; i.e.prima initia fidei Annunciavi. Lyranus. Annunciavi vitx aterne fundamentum, td eft, chriftum. Fab. Stabulenfis. To This Evorbeias Oque-Aloy. Theodor. vid. Cor. A Lapide in Apocal. 21. P4. p. 312. Col. 2. E. vid. Gret. in (Cor.3.10, Rom. 15.20.Hebr.6.1 Ita erizm Lyranus & Gloffa Interlinea-T12.

and therefore their Names (as St. John fays) were written on those Foundations, to signific, that the Apostles (Paul as well as Peter) were Founders or Foundations of the Christian Church. And that this may more distinctly appear, and from Scripture it felf, that every Apofile, (as well as Peter) is a Foundation of the Christian Church; we are to consider. First, That in Scripture the Church is commonly call'd (b) a House, the House of God; and every good Christian is a (i) lively Stone which goes to the building of that spiritual House. 2. Our bleffed Saviour call'd and fent ad his Apostles, (as well as Pcter) to (k) build this House. He gave some Apostles --for the edifying (as cirosour) or building the body of Christ, 1 hat is, the (1) Church. 3. The Apoliles all of them, Paul (m) as well as Peter) were Master-Builders of this House. Evident it is (in the Text cited) that St. Paul was a Master-Builder, and St. Peter was no more; nor is he any where in Scripture, expresly said to be so much; though I believe, and grant he was. 4. The Means by which these Master-Builders edify'd and built the Church, were these: Their diligent preaching of the Golpet, (first, and more infallibly Communicated to them, then to any others) Their pious and exemplary Conversation, which made their Preaching more effectual, and gave Reputation to it, and themselves; Their confirming with Miracles, and scaling the Truth of it, with their Blood and 5. Hence, the Gospel it self and our Christian Faith, is call'd the Foundation of the Church; as may appear by what is faid before, and by St. Paul, who exprefly (n) calls it fo. For that Foundation, which he there fays he had laid at Corinth (as may appear from the Context) was the (o) Gospel he had preach'd among So that (by the Authorities above cited) Ithink it may appear, that Divines (Ancient and Modern, Protestant and Papist) seem to agree in this; That there is a double Foundation of the Church, Doctrinal and Personal: The first is the Gospel, or those holy Precepts, and gracious Promises contain'd in it; On the belief and practife

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practife whereof, the Church felely relies for Grace here, and Glory hereafter; And therefore, they are commonly and justly cal. I the Foundation on which the Church is built. Whence it is very usual in Scripture, to far, that by Preaching the Gospel, the (p) Church is edifor built. And because our blessed Saviour immediately call'd all his Apostles, gave them Authority, and the Infallible Affiltance of his Spirit, and fent them to preach the Gospel, and they (with great success) did it, converting Nations, building or founding Churches) therefore they were call'd Master-Builders, Founders, and Foundations of the Christian Church; as our (9) Adverfaries confess. Now (as to this Particular) as the Apo-Itles were Founders or Foundations of the Christian Church; Peter had no Preheminence or Prerogative above the other Apostles; He was no more Petra, a Founder or Foundation of the Church, then the other Apostles. Nay in this (if any) certainly St. Paul might challenge a Preference and Preheminence above Peter himself, or any of the rest. For he (with truth and modesty enough, (r tells us -- That in preacing the Gospel he laboured more then they All: (And (f) Irenew gives the reason of it) His Sufferings were (t) more, He planted more Churches, He writ more Epistles, then they all; (his being Fourteen, and all the rest but Seven, and they (in respect of his, short ones too; which then were, and ever since have been, and (while the World stands) will be Doctrinal Foundations of the Christian Church. But that which makes more against Peter's Supremacy, and for St. Paul's Preserence before him, (at least his Independence upon Peter (as the Supream Monarch of the Church) is; That he tells the Corinthians, That the care of (u) All the Churches lay upon him. Nor that only, but that he made Orders and (x) Constitutions for all those Churches, which they were bound to observe - So I Ordain

Vid. Originem contra Celfum, Graco-Lat. p. 49.

(P) Act. 9. 31-1 Cor. 14. 3. 5. 30 St. Paul's Authority was given him for Edification, or building the Church. 2 Cor. 10:

(q) Ideo enim Apostolorum nomina Fundamentis Ecclisie inscripta sunt. Rev. 21 14.nt figniticetur ipfos effe Fundamenta & Fundatores (bec enim dua eodem recidunt) Ecclesia. Corn. A Lapide ubi supra, in Apoc. 21.14. p.312. Col i.D.

(r) 1 Cor. 15.10! I laboured more abundantly then they All. And 2 Cor. 11.

(f) Flus reliquisz. quia illi, ut plurimum, Judais prxdicabant, quorum facilis Cattchizario (cum Legem & Prophetas admiferunt Y Paulus Gentibus, qui utrafque negabant. Irenæus adverf.Hærefes 1.4. c.41.p.379. C. Edit. Feu-Ardentij.

(t) 2 Cor. 11.23. (u) 2 Cor. 11. 28. Πασων Έχχλησιώς: (X) I Cor. 7. 17. ETWS EV Tais Exxanoias madais Diatas Tomais

(y) Conc. Trid. Seff. 4. in Decreto de Edit. Sacrorum Librerum.

(Z) Διατάσσομαι; Inde διάταςμα, Edictum, διάταξις, Constitutio. Glosiæ veteres in Calce Cyrilli, &c.

(a) Διαπάτ]ο.

μαι, τὸ διοείζομαι,

ἢ πεος άτ]ω: οἷον
ὁ Βασιλευς διαπά]
πεταὶ τοῖς ὑφ" ἐαυ
πεταὶ τοῦς ἀναια

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(b) Tois & TW

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(c) The odnumer of naput. Photius Epist. 117. p.158. & ibid. p.109.

(d) Hand of Se alies, no redon The constitution. Paulus autem peculiariter. Orbi universo. Nicol. Methon. de

(faith he) in Althe Churches. So our English truly renders it. I know the Vulgar Latin (which the Trent (y) Fathers ridiculously declare Authentick) renders it otherwise - So I teach in all Churches: but the (z) mord there, fignifies not to teach, but properly to (a) Ordain and Legally Constitute, Define, and Command. So that thereupon Obedience becomes due from those who are concern'd in fuch Constitution or Ordinance. this Theodorer took to be the true meaning of that Text; and therefore he fays, That Paul's Ordaining in all Churches, was giving them a (b) Law, which they were to o-So that here are two things expresly faid of Paul in Scripture, and that by himfelf, who best knew, and was Testis idoneus, & Selaveus &, a Witness beyond all Exception. 1. That the care of all the Churches lay upon him. 2. That he made Ecclesiastical Laws and Constitutions for them All: whereas (in Scripture) no such thing is faid of Peter, or any other Apostle. Upon confideration of the Premises some of the Ancients have call'd St. Paul, A Preacher to the whole World; So (c) Photim and Nicolaus Merhonensis Episcopus, speaking of several Apostles Officiating at several places; as of James at Jerusalem, John in Asia, Peter and Paul at Antioch, &c. He adds; concerning (d) Paul—That he did particularly Officiate to the whole World. And to the same purpose Theodoret, Expounding the words of the Apostle -That the care of All the Churches lay upon him; He says, That the (e) sollicitude and care of the whole World lay upon Paul. More than this cannot be faid of Peter, nor is there half so much said of him, as of St. Paul in Scripture. Had Peter told us - That the Care of All the Churches lay upon him; and that he made Orders and Constitutions, to be observed in All Churches, (both which are expresly said of St. Paul) the Canonists and Popish Party, would have had fome pretence (who now have

Corp. & Sang. Christi in Magna Bibl. Patrum. Tom 12. p. 519. (e) Ildons The oinemins mecam gero. Theod.in 2 Cor. 14.28.

none) for Peter's Supremacy. I urge not this, to afcribe to Paul, that Supremacy we deny to Peter; (For neither had they, nor any other Apostle, any such thing) but only to shew, That St. Paul (his Labours, Sufferings, the many Churches sounded by him, and his Canonical Writings consider'd) may be thought (not without reason) a more eminent Founder of the Christian Church, then St. Peter. 2. But as it is, and must be consessed by Divines, Ancient and Modern, Protestants and Papists, That the Gospel is the Doctrinal Foundation, and that Petra, on which the Church is built; So there is also a Personal Foundation, evidently mention'd in Scripture. I mean Persons, on whom the Christian Church is built: And they are

- 1. Our bleffed Saviour.
- 2. His Apostles.

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1. That our bleffed Saviour is a Rock, and that zul? Ex
exiv, the most firm and immoveable Rock on which the Church is built, is evident from the (f) Scriptures before cited. Such a Rock, as Peter neither was, nor could be, much less any of those they call his Successors. For, 1. Our blessed Saviour was, and still is a Rock on (g) which (as Irenau tells us) the Universal Church, both before and since his coming into the World, was built. He was (h) promised by God presently after the fall of Adam, and then successively by (i) all the Prophets; His Death and Passion was a Propitiation, as well for the Sins of those who (k) lived before, as ours who live after it; and those Promises of the Messiah were such, as all the Patriarchs, Prophets, and

1. Our bleffed Saviour.

(f) Vide Matth.
21.42. Rom. 9.33.
& Rom. 10.11. & I
Cor. 3.11.& I Cor.
10. 4. & Act. 4.11.
& I Pet. 2. 6, 7, 8.
& Ifai. 28. 16. The
Septuagint translate it thus
ide eye Embal.

Low Aidor ToduTean, Exartor, ar
Regyentator, ErliLow, eig Ta Sependia.

aunis. Vide Hieronymum in locum; & 1 Pet. 2. 6, 7. ubi Isainn citat, & cadem pene verba habet, quæ apud 70. Interpretes hodiè Extant. Vide Procopium in Isai. 44. p. 504. & Pabr. Stapulensem in Matth. 16. 18. (g) Christus lapis summus Angularis Omnia sustinens, & in unam sidem Abraba Colligens cos, qui in atrique Testamento apti sunt in adisticationem Dei. Ireraus lib. 4. cap. 42. pag. 380. Edit. Feurrdentij. (h) Gen. 3. 15. (i) Act. 13. 18, 24. Luc. 1. 70. & Luc. 24. 27. (k) Heb. 9. 15.

(1) Hebr. 11.13. Vid. Euleb Hift. 1. 1. c. 2. p. 6. B. Edit. Valefij. Tërov x, סו מחס דו ה אף שוחוב ανθρωπορονιας παν-TES, &c. Umnes ab 0rigine Generis bumani qui justitie laude floruerunt, ut Abraham, Moles, & Quicunque postea justi, Omnes Christum agnoverunt , eique tanquam Dei Filio, debitum cultum Exhibuerunt. Et Demonftrat. Evang.l.i. Capp. 5.6.

(m: Sapos rov Xeisov no serav. Christum distincte cognitum habuerant. Euseb. Hist.l.1.c.4.

p.16.B.

(n) "Egyw Xerstaves ei n; uè ovo
pan. Si non nomine, reipfa tamen
Christianos. Idem
plane habet Augustinus, Retract. I.1.

(0) Galat.3.8.

(p) Luc. 24. 25. 26. 27. 44.

(q) Act. 26.22, 23.and Act 28.23.

(r) Lombard. Sent. l. 3. Dift. 25. vide Johan. Martinez de Ripalda ad dictam Diftinction

Pious men before Christ did (1) know and believe. Nay, (if we believe Eusebins) the Promises of the Messias, were (m) clearly and distinctly revealed to the Ancient Patriarchs and Prophets (though in a less degree and measure of clearness) and their Belief and suitable Obedience such, that (though they had not the name, yet they might truly be (n) call'd Christians before Christ. The Apostle tells us, That the (o) Gospel was preached to Abraham, and so it was to all the Ancient Church, by the (p) Prophets; who foretold them of the Incarnation, Pation, and Refurrection of Christ. It was the Gospel St. Paul every where preach'd, and yet he fays, that He preached No (q) other Things, then those which the Prophets and Moses did say should come. And this is a Truth so manifest, that (to say no more of the Ancient Christian Writers) (r) Peter Lombard, and the Popish Schoolmen, writing de Fide Antiquorum, of the Faith by which the Saints, before our bleffed Saviour, were faved; they all fay, that they then (as we now) were faved by Faith in Christ their Redeemer. The difference was, I. They believed in Christo Exhibendo, we in Christo Actu Exhibi-2. Their Faith before our bleffed Saviour's coming, was more imperfect and implicite; Ours (fince he is come, and the Gospel clearly published) much more Perfect and Explicite. This I say, to prove that our bleffed Saviour was the Rock, on which the Church under the Old Testament was built, and (in this Particular) fuch a Rock and Foundation of the Church as Peter never was, nor could be; it being impossible he should be a Foundation of that Church which was founded almost Four thousand years before he was born. 2.Our blesfed Saviour is a Rock and Foundation, on which the whole Christian Church is built, even the Apostles themselves, as well as others: who (all of them, (f) Peter as well as Paul)

dictam Distinctionem. (() Augustinus in Evang. secundum Matth. Serm. 13. Tom. 10.p. 58.D. Basil. 1569. Super hanc Petram quam confessus es, dicens, Tu es Christus Filius Dei vivi, adificabo Ecclesiam meam. Id est, Super dieipsum adificabo Ecclesiam meam. Super Me adificabo Te, non Me super Te-Non in Pauli, nec in Petri Nomine baptizati sumus, sed Christi; ut Petrus adificetur super Petram, non Petra super Petrum. Ibid.p. 59.A.

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in respect of Christ (who is the great immoveable Rock, which fustains the (t) whole Building) are Superstructions; though otherwise, in respect of the Christian World converted by their Preaching, they are call'd Foundations; yet only Secundary Foundations, all of which are built upon the Principal and prime Foundation Jesus Christ (n). So in the like Instance, all the Apostles (Peter as well as the rest) were both Sheep and Shepherds. 1. Sheep, in respect of Christ, who is the (x) great and (y) chief Shepherd. My (z) Sheep hear my voice, (fays our bleffed Saviour:) The Apostles did so; when he call'd them, they heard and obey'd him. Again, I lay (a) down my life for my Sheep; fo he did for his Apostles, else they could not have been faved; And therefore they also are his Sheep. they were Shepherds too (fent by, and subordinate to the great and chief Shepherd Jesus Christ) in respect of the Church and Christians, over which the (b) Holy Ghost had set them. 3. Our blessed Saviour is such a foundation and founder of his Church, as does not find, but make these Lively Stones, which are the Materials with which he builds it. He gives his Spirit, and by it Grace and a Lively Faith, which things alone make men Lively Stones, and fit for that Building. This no Apostle, (not Peter, much less any fucceeding Pope) ever did, or could do; nor (without great folly and impiety) can pretend to. 4. Our bleffed Saviour is fuch a Rock, fuch a Foundation and Founder of the Church, as was and is Proprietary and the fole true Owner of it; 'cis his House, purchased with his precious Blood;

(t) 'Americal' vas Seusio i Xeesis, &c. Omnium figuidem fundamentum eft Chriftus. qui fibi ad mata, f.xa firmaque suffineat. Procopius in Cap. 44. Isaiæ p. 504. And a little after Tege-MENIONE, &C. Etclesie idem fund:mentum pecit, qui Infe Fundamentum eit, Super quod & nos, tanguam Lapides pretiofi, supirstruimur. Procopius ib. pag. s19. Omnis Ecclesia Compages innititur & Incumbit, ut nunquam cadat, summo Angulari Lapide Christo Fesu. Augustin. Enarrat. in Pfal. 86. Tom 8. pag. 955. Operum Bafil. 1569.

(u) Fundamentum est solus Christus vel sides Ipsius. Object. Apoc. 21.14. Apostoli sunt Fundaments. Sol.1. Fundamentum propriè,

est illud quod habet sirmitatem & stabilitatem in se; sic Solus Christus est Fundamentum. 2. Improprie, illud quod adheret primo Fundamento; sicut sunt Lapides primarij Fundamento inherentes e sic Apostoli dicuntur sundamenta qui primitus Adheserunt Christo. Lyranus in 1 Cor. 3. 11. vid. Pet. Lombard. in locum. pag. 73. C. D. Christus primus Lapis & Angularis; super Christum Apostoli & Propheta, super illos, Nos adiscati sumus. Maldonatus in Matth. 16. pag. 342. And again—Multi in codem Fundamento Lapides sunt; summus & primus solus est Christus, & prater illud, Fundamentum Aliad nemo potest ponere; super illud autem, etiam alia sunt, qua eo nituntar, Fundamenta: nam & Apostoli & Propheta Fundamentum Appellantur, sed ipso summo Angulari Lapide Christo Jesu. Eph. 2. 20. Maldonat. in Matth. 7. 24. p. 178.

(x) Τον ποιμένατών περθάτων τον μέγαν. Hebr. 13. 20. (y) 'Αρχιποίμην. 1 Pet.5.4. (χ) John 10. 27. (4) John 10. 15. (b) Act. 20. 28.

(c) Rev. 15.3.

(d) Hebr 3.5.6.
Moons ev cixo, ut famulus: Christus on tev cixov, super donum, ut Filius & Coninus.

(e) 2 Cor. 4 5.
(f) Christas Petrum Univer si sidelium Generis Caput Constituit—ut qui Ei Successit, Eandem Plane Totius Ecclesiae Potestatem babere voluerit. Catechismus Tridentinus Part. 1. c. 10. §§. 11. 12. & pracipue. §. 13. p. 117. Edit. Paris. 1635.

2. The Apostles. (g) Matth. 10.1. 2.3. &c. Mark. 3. 24. Luk. 9.1. &c.

(h) Paulus Apofiolus non ab hominibus neeper hominem, Gal. 1. 1. 6 deonoms uegroder,
&c. Lominus eum
vocavit cælitus, homine non ulus Administro. Theodoret in loc. Non Petro. Estius in locum.

and he ever had, and still hath a Magisterial and Imperial power over it, to rule and govern it; He is (c) King of Saints, 'Tis true, the Prophets and Apostles are called Foundations and Founders of the Church; Those of the Judrical Church, before our bleffed Saviour's Incarnation; these of the Christian Church, after it. But the Power, and the Authority, the Prophets or Apostles had, (even the greatest of them (Moses, or Peter) was only Ministerial, the Authority of Servants, deriv'd from our bleffed Saviour, and exercised under him. So the Apostle tells us-(d) That Moses was faithful in all his House, (i.e. in the Judaical Church) As a Servant; but Christ as a Son, over his Gwn House, whose House Are We, &c. So in the Christian Church, the Apostles (all of them) were Prime and Principal Ministers, from and under Christ, to call and build the Church. They were Servants of Christ, and (for his (e) fake) of the Church: they had Ministerium, but not Imperium. Neither Peter, nor any other, had that vast Monarchical Supremacy over the whole Church, which is (not without great Error and Impiety) pretended to; when they blasphemously say — That Peter (f) was our bleffed Saviour's Successor, and (by him) Constituted the Head of the Universal Church, with the very same Power our bleffed Saviour had. But this they fay only, without any Proof or Probability; and so transeat cum cateris erroribus.

2. But although we fay, (and have evident Reason and Authority for it) That our blessed Saviour was the one and only prime and chief foundation and founder of the Church, and all the Apostles (Peter as well as the Rest) Superstructions in respect of him; yet we know and acknowledge, that (both in Scripture and Antiquity) they are called Foundations and Founders of the Christian Church in respect of the Churches, call'd, Converted, and Constituted by them; but all Equally so; Peter was no more a foundation than Paul, or James, or John. For, 1. They were all immediately call'd by our (g) blessed Saviour, without any dependence (h) upon Peter, or any body else, (as is Evident in the Text it

felf) And this is generally confess'd by the Popish Commentators, even the Jesuits, such as Tirinus, Menochius, &c. I fay, all the Apostles had this immediate calling to their Apostleship, from our blessed Saviour, except Matthias and he was not chosen by Peter (who neither knew nor had any fuch Supremacy, as without all reason, is now ascribed to him) but the (i) Colledge of the Apostles, and consent of the faithful there present. And though a learned Jesuit, (zealous for Peter, and the Popes Supremacy) would have Peter to be the (k) Director in that business (the Election of Matthias) yet he cannot deny, but it was done by the common (1) consent of the Apostles and Brethren. 2. As the Apostles all of them, (Marthias excepted) had their call Immediately and Equally from our bleffed Saviour, without any dependance upon St. Peter; fo they had their Commission immediately from him, and in it, the very same Power, equally given to all. The fame power given to any one, (even St. Peter) was given to every one. This is Evident, 1. From those plain Texts where their (m) Committion and Apostolical Power is given them by our blessed Saviour, before the Refurrection; when they were fent to the (n) Jews only; and the very same Power equally given to all. 2. And from those other (as clear and plain) Texts, wherein (after the Refurrection) they had commission and Authority given them by our bleffed Saviour, to preach to (0) all Nations; where it is ---- As my Father fent me, so I send you, and Go ye, &c. All equally fent, no difference or distinction of the Persons, as to any Priviledge or Precedence, no Degrees of Power more or greater in one, than Their Commission and Authority given in it, was the very same, and equally given to all the Apostles. These Truths are so evident in the Text, that some sober Popish Writers do both profess and industriously prove them. Franc: A Vidoria, (prime Professor of Divinity at Salamanca in Spain, and (as they esteemed and called him) an (p) Excellent and Incomparable Divine) proposes and proves these two Conclusions. 1. All the (q) Power the Apostles had, was (by them) received immediately from Christ. 2. All

(i) Matthias à Collegio Apostolorum factus eft Apoftolus; Ita Eftius in Gal.

(k) Hec omnia facta funt dirigente Petro, qui totius Operis fuit Choragus. A Lapide in Cap. 1. Act. Apost.p. 57. Col. 1.C.

(1) Apostolic terique fideles Communi consensu Nominarunt duos, &c. A Lapide, ibidem.

(m) Marth.10. 1. 2. 3. &c. Mark. 3. 13. 14. 15. Luk.

(n) Matth. 10.

(0) Matth. 28. 18.19. Mark .: 6.15. 16. John. 20.22.23.

(p) Francis. A Victoria. SS. Theal. Salamanticensis Academia, in primaria Cathedra Protellore Eximin & Incomparabili. Ita habet Libri sui Epigraphe seu Titulus.

(q) Omnem Poteftatem, quam Apost oli habuerunt, reciperunt Immediate à Christo. Victoria Prelect. 2. De Potest. Eccles. Conc.

(r) Apostoli Omnes babuerunt aqualem Potestatem cum Petro. Ibid. Conc. 4. p. 85.

(1) Quod sic Intelligo; quod quilibet Apostolus habrit Pot st. en Ecclesiasticam in toto Orbe, con ad Omnes Actus ad quos Fetrus habuit Ibid.

(t) Non loquor de ilis Atlibus, qui spectant ad solum

salium, per Ed. Richerium Doch. & Socium Sorbonicum. Colon. 1680. where he clearly proves, the first Eight General Councils were call'd by the Emperors.

(x) Math. 16.19. (y) Cap. Solicit. 6. Extra De Major. & Obedientiâ. vid. Baron. Tom. 11.ad ann. 1076.§.

(7) Cap. unam Sanct. 1. De Major. & Obedientia. Extravag. Com.

25. 26.

(a) Bellarm. de Pont. Rom. l. 5. c. 7. §. Item; & §. fic enim.

(b) Conc. Lateran. fub Leo. 10. Seff. 11. apud Binium. Tom. 9. p. 153. A. B.

(c) Honoratus
Faber Societatis
Jesu, libro cui Titulus — Una
Fides, Unius Eccle-

2. All the (r) Apostles had Equal Power with Peter: And then he Explains his meaning thus——(s) That every Apostle had Ecclesiastical Power in the whole World, and to do every Act, which Peter had power to do. But then (to please the Pope and his Party) he Excepts those Acts which were proper and belong'd (t) peculiarly to the Pope; as Calling of a General Council. But this is gratis dictum, without any pretence of proof, or probability from Scripture, and evidently contradictory to the known practice of the Christian World, after the Emperors became Christians, who alone (and not the Pope) call'd all the Ancient Councils; as is fully proved by a late and Learned (u) Sorbon Doctor.

5. But to proceed; That place in (x) Matthew is urged in the foregoing Objection, to prove the Monarchical Supremacy of Peter——I give unto thee, the Keys of the Kimgdom of Heaven, and what sever thou shalt bind on Earth, shall be bound on Heaven, &c. Now that I may give a short and distinct Answer to this place: I consider,

1. That this Text is generally urg'd (though most Impertinently) to prove Peter's and the Popes Power over Kings and Emperors. So (y) Innocent. III. Cites it to prove, that the Emperor is subject to the Pope. To the same purpose Pope Boniface. VIII produceth it, in his Impious and (as to the Nonsence and Inconsequence of it) ridiculous (z) Extravagant; which (a) Beltarmine approves, and Leo. X. and his (b) Lateran Council (which they call a General one) Innovates and Confirms; and yet a late (c) Jesut, expressly tells us, (and you may be sure, with the (d) Approbation of his Superiors) That the Keys were given Only to Peter. These, and many more, quote this place to the same purpose.

tiæ Rom. Delingæ. 1657. Cap. 19. Cujus Lemma est; Claves Regni Calorum Duntaxat Petro Data juerunt. (d) Prodiit distus Liber, cum facultate Superiorum, & I rivilegio Casareo.

(e) Dahoait, non

2. It is certain (and (e) confessed) that our bleffed Saviour in this place of Matthew, does not Actually give St. Teter the Power of the Keys (be what it will) but (profuuro) promise that he will give it. For it is in that Text, Awa, dabo, I will give, not I have given, or do give; and therefore they must shew some other place in Scripture, where that Power is actually given to Peter, and that to him alone; else, (if it be given to the other Apostles as well as to him) it will be impossible to prove his Prerogative and Supremacy over the other Apostles, from that Power, which they have as well as he.

do; promittit, non dat. Luc. Brugenfis in Matth. 16. 19. Ita etiam Faber Stapulenfis in di-Rum locum, ut & alij. Vide Catenam Græcorum Patrum in Matthæum à Nicetà Serrarum E-piscopoCollectam; & à Balth. Corderio Jesuita Edită.

Tholos. 1647. & ibi Cyril. p. 548. ubi ait, Christum Claves Petro promissife. Matth. 16. 19. Sed non dedisse. Joh. 20. 22, 23. —— Ο τω βώρα καιρός διν ή της 'Ανας αστως ώρα, ότε είπε, λάβετε πνευμα άγιον, άν πνων αδήτε τας άμαρτίας, αφίεν αι αὐτοις, &c.

3. But it is certain, that the Power of the Keys (he what it will) was (by our bleffed Saviour) afterwards given to all the Apostles, as well, and as much, as to Peter. So it evidently appears by St. (f) Matthew, in the place Where our bleffed Saviour speaking to all his Disciples, as well as Peter, hath these words——Veriby I fay unto You, ("tis all (g) of them he speaks to) what soever you shall bind on Earth, shall be bound in Heaven; and what soever you shall loose on Earth, shall be loosed in Heaven. Here his Promise made before to Peter, Chap. 16. 19. is made Good to him, and the Power of the Keys given him; but cis manifest, that it is (in the fame time and place) equally given to all the Apostles, as well as to Peter. Their own Authentick Offices, now and heretofore in Publick use in the Church of Rome, do attest this truth. In one of which, they are taught to Invocate the Apostles in this Form——(h) Orate pro eo Omnes Sancti Apostoli, Quibus à Domino data est Potestas Ligandi & Solvendi. The Power of Binding and Loofing, (and so the Power of the Keys) was given to all the Apostles, as well as to Peter. This the (i) Manual of the Church of Salisbury acknowledges, that the Power of binding and loofing, was given to Paul as well as Peter; and further

(f) Matth. 18.

18. (8) THIS KAHE TIETPEN TREPERS, &C Petro dedit Claves cum Ligandi tote-State; eam vero Potestatem tradidit & Discipulis Omnibus. Procop. in Isaiz: Cap. 61 & p. 715, 716.Poteftatem tribuit Apostolis. Hieronym. in Matth: 18.18. fo even the Popish Commentators upon that place; Menochius. Luc. Brugenfis,&c.

(b) Processionale juxta Ritum Ecclesia Romana restitut. Paris. 1663. p. 203. In Conmendatione Ani-

(i) Manuale dictum. Lond. 15543. P. 72. (k) Quilibet Sacerdos est Vicrius Petri & Pauli, &c. Ibid.p.73.

(1) Miffale dicum MS. In Formula Absolutionis. p. 111., 112.

(m) Apud Eadmerum Hist. Novorum, per Seldenum lib. 1. pag. 27.

(n) Apud G. Ferrarium DeCath. Eccl. Divinis Officiis Romæ. 1591.p. 39. in abfolut. plurali & p.40. in Abfolut. fingulari. Col. 1. A. B.

(0) Catechis. Roman. Paris. 1635.
Part. 2. c. 11. De
10. Symboli Artic.
S. 4. 6. L'ominus Episcopis tantum &
Sacerdotibus banc
Potestatem dedit. Et
Idem habemus S.
9. Ibidem.

(p) Pontificale Romanum. Roma. 1611. p. 52. De Ordinat. Presbyteri.

(q) Joh. 20.22. 23. Accipe Spiritum Sanctum, querum remisserispeccata, remittantur eis; &

further adds - (k) That every Priest is Vicar of Peter and Paul, and (Vice Petri & Pauli Ligat & Solvie) binds and looketh in their stead and place. The (1) Ancient MS. Misfal belonging to the Abbots of Evenham, Says the very same thing; So does (m) their St. Anselme: and the Old (n) Ordo Romanus exprelly fays; That the Power of the Keys, or the Power of binding and loofing, was (by our bleffed Saviour) given to all the Apostles, and (in them) to all their Successors. Vide Bandinum, Lombardum, &c. Sent. Lib. 4. Dift. 18. 19. and the rest there. Their Trent Catechism (published by Pope Pins. V. according to the Decree of the Trent Council) assures us, That every (o) Bishop and Priest has the Power of the Keys given him by our bleffed Saviour. Hence it is, that in their Roman (p) Pontifical, in their Ordination of a Priest, this Power of the Keys, of remitting and retaining sins, is given to every one Ordain'd to that Office, and (which may feem strange) in the very (q) same words our blessed Saviour used, when he gave that Power to Peter and the other Apostles. Nor is this all; Their Occumenical Council of Trent approves and (by a Synodical Definition and Decree) confirms all this; and fays further, That our (r) bleffed Saviour, before his Ascention, left All Priests His Vicars, as Presidents and Judges, who By the Power of the Keys, Should Pronounce Sentence of the Remission and retaining of Sins. And this they there prove out of this very Place (1) of Matthew, from which they would (and generally endeavour to) prove the Popes (t) Ab-Solute Monarchical Supremacy, And Power to depose Kings and Emperors. To omit all other Instances (which are too many) fure I am, that Pope Innocent. IV. builded his Power to Depose the Emperor Friderick upon this

quorum retinueris, retenta sunt. (1) Christus Ascensurus in Cœlos, Sacerdotes sui Ipsius Vicarios reliquit, tanquam Prasides ac Judices, ad quos omnia mortalia crimina deserantur; quo,
Pro Potestate Clavium, remissionis & retentionis Sententiam pronuncient. Concil. trid. Sest. 14:
De Pœnitentia. c. 5. (5) Matth. 16. 19. Conc. Trident. Ibid. c. 6. (t) Summam Absolutamque Potestatem, Supremum Caput, summumque Pastorem. Luc. Brugensis in locum
Matth. 16. 19.

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one Text - (u) We (faith that Pope) being Christ's Vicar, and it being said to us, in the Person of Peter, whatsoever thou shalt tind on Earth, shall be bound in Heaven, Oc. do Depose that Emperor, and Absolve all his Subjects from their Oaths of Allegiance, &c. From the Premittes, and Authoritics above-cited, I think 'cis Evident, 1. That in that Text, Math. 16. 19. The Power of the Keys, was only promised, but not actually given to Peter. 2. When it was really and (de facto) given him, Matth. 18. 18. it was as well, and as much given to all the other Apo-Itles as to him: as (besides what is aforesaid) is attested, and expresly affirmed by Pope (x) Gregory the Great, in his Book of the Sacraments, published by Hugo Menardus, a Learned Benedictine Monck; where Pope Gregory (and he as Wife and Learned, and as Infallible as those who follow him) teaches them to pray thus; O God, who hast Committed the Power of Binding and Loosing To the Apostles, &c. He knew not (it feems) any Supremacy given to Peter by our bleffed Saviour, when he gave him Potestatem Clavium, The Power of the Keys; feeing the same Power was given to other Apostles, who never claim'd any fuch Supremacy. 3. Lastly, I desire then to know, by what Logick they can prove St. Peter's Supremacy over all the Apostles, for having a Power (the Power of the Keys) which every A postle had has well as He.

(u) Nos Christi Vices tenentes, in terris, Nobigane in tetri Persona, diclum sit, Quodcunzy Ligaveris, Gc. Imperatorem Privamus, & Subditos à Juramento sidelitatis avsolvimus. Apud Binium. Conc. Tom. 7 Part. 2 p. 854.

(x) Vide Sacramentarium Gregorij Magni, per Hugonem Menardum Parif. 1642. p. 113. In Vigilia SS. Petri & Pauli. Where they pray thus----Deus, qui Ligandi Solvendique Licentiam Tuis Apostolis Commissifi, &c. Barlaam de Primatu Paræ. lib.2. confeffeth that the Keys were given to Peter — & mir autos moro, &c. Sed non illi soli, sed Pari cum ipfo Dignitate, unicuique è

duodecem. And then he proves it from Matth. 18. 18. and Joh. 20. 22. 23. The Learned Dan: Huetius cites this, In Notis ad Originem. Part. 2. p. 46. Col. r. but neither gives, nor pretends to give any Just Answer to it. Only he says——Barlaamum corrupit έλληνική ζύμη. This was easily said, and Barlaam might as easily have answered, Doctissimum Huetium corrupit ἐφρυς δυπκή.

4. There is one place (y) more (and but one) wherein the Power of the Keys is actually given to Peter; The words are these——As my Father sent me, so send I you; And he breathed on them, and said; Receive the Hely Ghost; whose soever sins ye remit, they are remitted, and whose sins ye retain, they are retained. Where, 1. It is certain and con-

(y) Joh. 20. 21. 22. 23. (2) Vid.Catechif.
Trid.part. 1. C.11.
\$.4.et.loca in Margine notata, in Edit. Parif. 1635. P. 29.& Ibid. \$.9 P. 132.& part. 2. C 5. De Pœnit. \$.12.p. 309. 310. & Ibid. \$.55 p. 339.340 & Conc. Trid. Self 14. De l'œnit. C.5.& 6.

(a) Remittuntureis, verè & reipla Judicio meo Patrifque Cælesti, Soluta funt in Cælo; quomodo loquitur Mat. 16. 19. Luc. Brugensi; in Joh. 20. 23. Comment. Tom 4.p. 134. Vid. Catenam Græc. Patrum in Johan. per Corderium, ad Joh. 20. 23.p. 459. and Ammonius there.

(b) Ego, filius Dei, perfunctus Vicibus meis, mitto Aquali Authoritate in Mundum universum, vas, quos creavi Apostolos mees, -- Ordino vos Successores meos----Quod ait Eutbymius, Chrysoftomum secutus — Apostoli tanguam Legati ac Vicarij Christi, Sustinentes Personam ipfius absentis. Luc. Brug.in Joh. 20.21. Comment, in 4.Ewang. Tom.4. p.172.

confess'd, That though the Power of the Keys, be not here expresly nam'd, yet to retain and remit here in John signifies the very fame thing, That to bind and loofe in Marthem, where only the Power of the Keys is named. This the Trent Catechism, and the Trent Fathers themselves must, and do acknowledge, (as will manifestly appear by the Places cited in the (z) Margent) and the most Learned Commentators on this Place in John, allow it, and tell us truly, (a) That remittere here in John, is the very fame with folvere, to loofe, in Matthew, and fo retincre here, the same with ligare in Matthew. 2. And 'tis as certain, (from the express words of the Text) and the undoubted meaning of them) that the Power of the Keys is here given equally to all the Apostles, as well as Peter; For so the words of their Commission, I send you (mine Apostles) and he breathed on Them; (his Apostles) whose Sins ye (my Apostles) retain, &c. The Authority and Power here mentioned, is (without distinction or difference of Degree) equally given to all, to James, and John, and Jude, as well as Peter. more; it is (b) Confes'd, and positively and truly affirm'd, by a very Learned Popish Author, That all the Apoltles (as well as Peter) are by this Commission Vicars and Successors of Christ, and have the Power of the Keys (to bind and loofe, retain and remit fins) equally given to them All. Now, if this be true, then it will inevitably follow, That all the Arguments they usually bring to prove the Pope's Monarchical Supremacy (even over Kings and Emperors) because he was Christ's Vicar, and had the Power of the Keys given him; I fay, All fuch Arguments, from fuch Topicks, will not only be inconfequent, but indeed altogether impertinent and ridiculous. For if this Argument be good and concluding, The Keys were given to Peter, and he is the Vicar of Christ: Ergo, He is the Sole Supream Monarch of the whole Church. Then this will be as good and concluding - Every Apostle (as well as Peter) was the Vicar of Christ, and had the Keys given bim: Ergo, Every Apostle was

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was fole Supream Monarch of the whole Church. And then (by this wild Logick) we shall have Twelve or Thirteen Persons, and every one of them sole Surream Monarch of the whole Church. That the Power of the Keys, was by our bleffed Saviour, given to All the Apostles as well as Peter, seems to me evident by the Premisses, and that all of them (as much and as well as He) were Christi Vicari, Christ's Vicars, may be as evident, and must be confess'd, even by our Adversaries; unless they will deby the plain Truth of Scripture, and their own received Principles. For, 1. Our bleffed Saviour tells us-As my (c) Father fent me, fo fend I you. Christ was our great (d) Apostle sent immediately by his Father, so that he was Legarms & Vicarius Patris, his Father's Vicar and Ambaffador (as St. (e) Ambrose fays) And our blessed Saviour sends his Apostles, as his Vicars and Ambassadors. So the same Father tells us, in the (f) Same place; and St. Paul fays as much of (g) himself and the other Apostles -- He hath committed to us the Word of Reconciliation; now then We are Ambassadors, for Christ, as though God did befeech you by is; we pray you in Christ's stead. All the Apostles were (by our blessed Saviour) Commission'd and sent as his Ambassadors, what they did was in Christ's stead and place. They were his Vicars, and what they did was as his Deputies, Vice-Christi, fupplying his place. Thus (b) Lyranus, and the Interlinatory (i) Glossar, (and they no Lutherans) Explain that place; so the Famous Bishop of Paris, and Father of the School-men, Peter (k) Lombard; fo Pope (1) Gregory the Great; nay the Jesuites (Instituta Societat. Fesu. Tom. 3. pag. 262. 263. acknowledge their Superiors (though they be neither Popes nor +postles) to be Vicarios Christi, Christ's Vicars. And that I may neither trouble the Reader, nor my felf with more Testimonies; Their own Authentick Offices, which have been, or are approved, and publickly used in their Church, expresly fay the very fame thing; That the Apostles (All of them as well as Peter) were Christ's Vicars; particular-14,

(c) Joh. 20.21. (d) Hebr. 3.1.

(e) Deus trat in Christo, quasi in Vicario & Ligata. Ambrof. in 2 Cor. 5.10. Explicat. Ambr 1 cap. 16.

(f) Deus pro Corito Vicarios deait Apoliolos, ut pro iplo predicarent reconcilistionem. Idem 16.

(g) 2 Cor. 5.19.

(h) Obseramus pro Christo; i.e. Loco Christi, enjus jumus Ministri. Lyranus in loc. 2 Cor. 5.20.

(1) Ninisterium reconciliationis dedit nobis ; i.e. l'icariis Apeltolis. And again, Legatione fungimur pro Christo; 1. e. Vice-Christi.

(k) Dedit quofdam Apotolos, i. c. Vicarios Pradicationisfue. Lombard. in Eth.4 p.171.& rurius in 2 Cor. 5. 19.20. Le i Minifterium reconciliationis nobis Apostolis, Vicariis Christi. P-125. Col.E.

(1) Vide Johan. Lanoium Ep. Ton.

(m) Vid. Milial. Romanex Decret. Conc. Trid. reftitutum, Pij 5. Juliu Edit.Clement.8. Authoritate recognitum; Antv. 1619. Inter Præfationes Missa fine notis, p. 219. ubi in Prafar. De Apostolis, Sic Orant -- Aquam eft Te Domine Suppliciter exorare, ut gregein tuam, Paflor atime, non deferers; fed per Apofiolos tuos, continua protections Cuftadias; it iifdem Red Jribes gubernater; quos operis Tui Visarios eidem Contulisii præeffe Pafiores. Hanc. Orationem iildem plane verbis conceptam, habes in Miffali fecundum ufum York, inter Præfationes Missales, in Calce Tom. 1. & in Miffalt fely, the present Roman (m) Missal, as does manifestly appear by the place quoted in the Margent. This then being certain, and (by our Adversaries) confess'd, That every Apoltle (as well as Peter) was Christ's Vicar, and had the Power of the Keys given him by our bleffed Saviour, at the same time, and in the very same (n) words when and wherein they were given to Peter: I fay, this being granted (as it is, and must) it will be absolutely impossible for them to prove any Superiority in Peter (much lets a Monarchical Supremacy) over the other Apostles, from his Title of Chris's Vicar, or the Power of the Keys, both which every Apostle had as well and as much as He, unless you will fay, That very Power which only makes Peter Equal to the rest, makes him their Monarch and Superior. Sure I am, if this Argument be good (and they have no better) Peter is Christ's Vicar, and has the Power of the Keys: Ergo, he is Superior to John. Then this will be goed too - John is Christ's Vicar, and has the Power of the Keys: Ergo, He is Superior to Peter. But enough (if not too much) of this. For the Arguments they bring for the Popes Supremacy) drawn from his being Christ's Vicar, and having the Power of the Keys, are such as rather descrive pity, or fcorn, then any ferious Answer, were it not that their greatest men (for Place and Learning, even (o) their Infallible Popes in their Authentick Bulls) per-

oundum usum Ecclesia Salisburiensis. Inter Frasationes Missales. And Guil. Eslius the Learned Profesior and Chancellor of the University of Doway, expresly approves, and confirms this, in his Comment on 2 Cor. 5 20. Poffquam Sublatus eft Christus in Calum, Nos (Apoffoli) I'lius Vices Germinus in terrà. Peus igitur primus Author, Christus Minister principalus, Nos (Apa-(toli) Ministri fecundarii, atque Vicarii, A Deo & Christo Missi. (n) Marth. 18. 18. Joh. 20. (a) So Pope Bonif. 8. urges that Place, Matth. 16.19. Quodeunque Ligaveris, &c. 22.23. Cap. unam Saratam. 1. De Major. & O'ed. Extrav. Commun. And Innocent. 4. justifies his Deposing the Emperor, (as is aforesaid) from those words - Quodeunque Ligaveris, and the Fower given to Peter and the Pope by them. Binius Conc. Tom. 7. part. 2. p. 854. Edit. Parif. 1636. And Greg. 7. cites the same Place, to the same purpole. Lib. 8. Epist. 21. And the same Gregory grounds his Excommunication of the Emperor Henry the Fourth upon the power of the Keys. Mibi est fotestas data Ligandi in Colo & Terra. Hac ideo Fiducia Fretus, Henrico totius Kegni Tentonicorum & Italia gubernacula contradico, & Onnes Christianos à vinculo Juramenti. quod fibi fecere, ant facient, absolvo. Baronius Annal. Tom. 11. ad Ann. 1076. \$6 25. 26.

petually urge them, to prove the Pope Superior to Kings and Emperors, and to have (what Pope Pius the Fifth in This Impious Bull against Queen Elizabeth pretends to) Power to Depose them, and Absolve Subjects from all Oaths of Allegiance and Fidelity. The Premisses considered, I think it is evident, and (I doubt not but) Impartial and Intelligent men think so too:

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1. That every Apostle, as well as Peter, was Christ's Vicar, and had the Power of the Keys Committed to him, by our bleffed Saviour, and that Immediately without Any dependence on Peter, or any other; Sure I am, that Cardinal Culanus (though a zealous Affertor of the Pope's Supremacy) was convinc'd of this Truth (as to St. Paul, and so he might for the Rest) and does in Terminis acknowledge it. He fays, That both Peter and Paul were (p) Ecclesia Principes, Princes of the Catholick Church; That they (both of them) had the (q) Power of the Keys, power to bind and loose; and both of them had it (r) Immediately from our bleffed Saviour; That as Peter was (f) Primate, as to the Jews; so Paul was Primate as to the Gentiles; and fo, that (in this Primacy) Peter was not subject to Paul, nor (t) Paul to Peter, but each of them had that Primacy Immediately from Christ, without any dependence on each other. And this Cusanus there proves out of Ambrose, Augustine and Hierome.

(p) Petras & Paulus ambo Principes. Card. Cusanus Epist. 2. De usu Communionis ad Bohemos. Operum, p. 836. Edit. Basil. 1565.

(4) Nec Mysteria caret, Romanum Pontisicem. Authoritate Petri & Pauli Ligare & Solvere. I-

dem ibid. (r) Fe utriusque tam Petri inter Judeos, quam Pauli inter Gentes Primatu, Immediate à Christo utrique collato. And this he proves, out of Ambrose on Galat. 2.7. who lays the same thing. Idem. ibidem. (s) Potuit utérque ubique Ecclesias sundare, tam in circumcisione, quam praputio; Licet Principalus commissio cum Primatu, Petri suerit in Circumcissone, dy Pauli in Praputio. Idem ibidem. (t) Nec in boc Alter Alteri Suverat, sed Ambo sub Christo immediate. Idem ibidem.

2. And as every Apostle, as well as Peter, was Vicar of Christ, and had the Power of the Keys; so it appears by the Premisses, and is confess d by our Adversaries (in the Places before cited) that all of them transferred that Title and Power to their Successors; so that every Bishop,

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and

and every Priest, after the Apostles, is Christ's (u) Vi-

car, and has the Power of the Keys. Whence it evi-

dently follows, that the Bishops of Rome (notwithstand-

ing their great noise, and groundless pretence to the

contrary) are no more our bleffed Saviour's Vicars, nor

have any more Power of the Keys, then any, (I fay

again, then any) other Bishop in the World; the Pope

and Bishop of Rome no more then the Bishops of Rom

and Rochester. For their own Occumenial and (with

them) Infallible Council of Trent, affures us of two

fores, Successors of the Apostles. 2. That our blessed

Saviour, when he was about to Afcend into Heaven,

(y) left Sacerdnes (that (z) is Bishop; and other Priefts)

his Vicars, and gave them the Power of the Keys, to bind

and loofe, to remit and retain sins. To conclude this

Point; If the Pope and his Party, have no better ground

in Scripture, (then the Places above-mentioned) to

1. That all Bishops are (x) Apostolorum Succes-

(u) Cyprian lays, That the Bishop is - Judex Vice christi, and that the Bishop: , Apostolis Vicaria Ordinatione succeaunt. This Rigaltius O'serves; And add . Ecce Epilcopos, evo jam Cypriani , Vicarios Christi. Rigalt. Obfervat.in Epift. Cypr. p. 73. And a I tile after, -Epilcopus eft Dei Sacerdos, & Visarius Chrifti.

(x) syandas declarat Enifentos, gui in Apostolorum iocum faccefferunt. Conc. Trid. Sell. 23. De Sacrament. Or-C:3.C.4

(y) christus Afcenfurus, Sacerdotes fui Iplius Vicarios reliquit, &c. Conc. Trid. Sell. 14. de

prove and support that vast Papal Supremacy, they most vainly and irrationally pretend to; the whole Fabrick must of necessity fall. It being impossible that so vast a Superstruction as their Popish Monarchy should be so fustain'd, by such Reasons which are so far from being Cogent, that they are altogether Impertinent. Pœnir.c. s.de Con-(3) Vid. ibid. c. 6. de Minist. Sacramenti Poenitent. where it is evident, fethone. that by Sacerdotes, c. 5 all Bishops and Priests are meant; And that it should be sure that they are meant, in the Index of that Council these words are expresly set down,-Sacerdotes funt Vicarij Christi. And refer to the 14. Sell. c. 5. before cited. In Edit. Conc. Trid. Antv. 1633.

Object.

Well; but if these will not prove (what they are produc'd for) the Pope's Supremacy; other Texts they bring, with as much noise and confidence as they did the former, and (if that be impossible) with less Reason or Consequence. For Instance, they cite (to prove the Pope's Supremacy over the whole Church, even over all the other Apo-Itles) Joh. 21. 15, 16, 17. Pafce Oves meas, Feed my Sheep-And

And tell us, - (a) That our bleffed Saviour leaving the World, did Create Peter his Vicar, and highest Triest, and Prince of the Universal Church, which be had promised before, Matth. 16. 18. and now ferferm'd that promise. And again (they say) -(b) It appears from this place, That Peter (and his Succeffors Popes of Rome) is Head and Prince of the Church, and that all the Faithful, even the Apostles are made Subjects to bim, to be fed and ruled by him. This place is urged by Pope Innocent the Third to the like (though God knows little) purpole: who would have us understand by those words, Feed my Sheep; that our bleffed Saviour (c) meant all his Sheep, all good Christians. That he might shew, (fays that Pope) that they were none of our bleffed Saviours Sheep, who would not acknowledge Peter and the Popes of Rome to be their Masters and Paftors. And (to name no more) Pope Boniface the Eight indeavours to prove, that our bleffed Saviour by those words, Freed my Sheep, meant univerfally all his Sheep (d) --- because be does not say singularly these or those, but generally Feed my Sheep: And from this Place fo Expounded, they would prove Peter's, and so the Pope's Monarchical Supremery over all Christians, even the Apostles, Kings, and Emperors.

(a) Ciristas in Cielam abotaras, hic sam Creatum Vicarium designat ac sammum Pontificem creat Petrum, Promiferat Christus id instant Christus id instant Petro. Match. 16. 18. Sed hoc loco prastat; eumque Principem & Fastorem totius Ecclesiae constituit. Corn. A Lapide in Joh. 21. 15. p. 546.

(b) Exhoc loco patet S. Petrum (& ejus Successores Rom. Pontifices) esse Caput & Principem Esclesie, Omnesque sidele, & jam Apostolos ipsi Subjici, & ab eo pasci & regidibere. Idem ibid. P. 547. Col.2.

(c) Ait Christus

Petro & Successoribus: Pasce Oves meas; non distinguins inter has oves & alias: & alienum à suo ovili demonstraret, qui Petrum & Successores. Ipsius, Magistros non recognosceret & Pastore. Cap. Solicit. 6. Extrav de Majorit. & Obedientia. (d) Pasce Oves, inquit, & generalitèr non singulariter has vel illas: per quod commississe sibi Intelligitur universas. Cap unam Sanciam.

1. De Major. & Obedientia. Extrav. Commun. Ita Tirinus Reliquique passim, in Joh 21.15.

ny man should bring a true and concluding Reason to prove an erroneous and salse Position; it would hardly be credible that otherwise Learned men, surnished with great Parts of Art and Nature, should bring such miserable Stuff, such misapply'd and misunderstood Scripture, to prove that great (e) Article of their Popes Supremacy; which being a manifest Errour, without any Foundation in Scripture or

Answer.

(e) The Pope's Supremacy confifts in this, that he is, Fetri Successor, & Christi verus & legitimus in terris Vicarius. Catechil. Trid.Part. 2. c.7. §. 28. p. 391. Edit. Pa-

ris. 1635. And this an Article of their Creed. (I mean their new Creed) to which they swear (all who have any Dignities, Cure of Souls, &c. Vide Bullam Pij Papæ 4. Super forma professionis fidei in Coccil. Trident. Sess. 24. De Reformat. post. cap. 12. Edit. Antverp. 1633.

Pri-

Primitive Antiquity, I cannot blame them, for not bringing (what they neither have, nor can have) better Arguments; but that they bring any at all, to establish that, which they ought, and with evident and cogent Reasons,

might confute.

(f) Matth.10.2.

(g) Joh. 1. 40,

(b) Catechis. Trid. in the place and Section last cited, fays - Romanus Pontifex est Episcoporum Maximus ; Idque fure Divino. That's the Lemma to that Section. And then 'tis added, That the Supream Jurisdiation of the Pope, Nullis Synodicis, aut Humanis Constitutionibus, sed Divinizus data eft.

2. As Antiquity did, fo we do grant (all that with any Reason or Just ground they can desire) that Peter had a Primacy of Order (but not of Power or Jurisdiction) amongst the Apostles. For the Evangelist naming the Apostles, (f) fays --- The First was Peter. Order, or (if you will) first respectu vocationis; as first call'd by our bleffed Saviour; not to be one of his Disciples; for fo Andrew was call'd before him (as is evident in the (g) Text) but in respect of his Call to be an Apostle. For when, out of his Disciples he chose Twelve to be his Apostles, Matthew (in the Place cited) faith; The first was Peter. So we grant to the Bishop of Rome (what anciently was given him) a Primacy of Order, and Precedency, before all the Bishops in the Roman Empire; but not Jure Divino, by Divine Right (which without all Reason, (b) they pretend to but by the Confent of the Ancient Fathers and Councils. And for this. we have the Synodical Definition and Declaration of Six Hundred and Thirty Fathers in an Ancient and received General Council; who faid——(i) That because Old Rome was the Imperial City, therefore the Fathers had rightly given Priviledges to the Episcopal Seat of that City. Where it is evident, that in the Judgment of that great and good Council, (and of the General Council of (k) Constantinople too, which they there Cite.) 1. That the Priviledge and Precedency the Bishop of Rome had, was not Convey'd to him by any Divine Right (as they now pretend) non a Christo vel Petro, sed a Patribus; it was the Fathers who gave them. 2. And the Reason

(i) Καὶ γὰς τῷ
Θεόνω, &c. Etenim Antiquæ Romæ Torono, quod urbs illa Imperaret, Jure Patres Privilegia
dederunt. Conc. Chalcedon: Can. 28. Apud Bin. Tom. 3. p. 446. (k) Conc. Const. 1.
Can. 5. apud Bin. Conc. Tom. 1. pag. 661. Episcopus Constantinopolitanus habere debet Primatûs
Honorem Post Romanum Episcopum, quia Civitas illa est nova Roma.

why they gave him fuch Priviledge, and Precedency, was not because he was Christ's Vicar and St. Peter's Successor, but because Rome was Vits Imperialis, the great Metropolis of the Roman Empire. I know the Popes Legats in that Council, did what they could to hinder the pailing that Canon, and Pope Leo out of it, (when the Canon was passed) did oppose it, as much as he was able, but in vain. For the Canon was Synodically puffed, by the Concurrent Confent of the whole (1) Council, (the Popes Legats excepted, which was acknowledg'd by the (m) Judges, and then (n) Confirm'd by the Emperor, and Received into the Codex Canonum Ecclefie Universe. That which troubled the Pope, was, that Constantinople should have Equal Privileges with Rome (Precedency only excepted) even in all Ecclesiastical business; and that (by the Canon of that great Council, and Confirmation of the Emperor) the Patriarch of Constantinople should have so vast a Territory under his Jurisdiction, to wit, Three whole Dioceses, (Thracica, Asiana, Pontica,) more than (by any Law of God or Man) the Pope ever had under him. And 'tis here observeable, that although this Canon (giving Equal Priviledges to the Bishop of Constantinople, as to him of Old Rome (Precedency only excepted) absolutely deny'd that Monarchical Supremacy and Jurisdiction over all Patriarchs, (which the Popes were then nibling at, and have fince openly own'd) yet Leo in his Epistles to the (o) Emperor, (p) Anatolius, (9) Pulchoria Augusta, &c. wherein he writes ficrcely against this Canon, never pretended (as afterwards, and now they do) That the Bishops of Rome had by Divine (r) Right, as (Vicars of our bleffed Saviour) a Supream Jurisdiction over all Bishops and Patriarchs in the whole World: but complains of Anatolius (f) his pride, (Catalina Cethegum)

(1) Vid.Binium
Conc. Tom. 3. Edit.
Paril 1536. p. 461.
& p. 46... Emioxomoi elonouv. auth
dixaia finos,
teuta mavtes hepouev, tauta náov ageones, &c.

(m) Oi evelogoταίοι Αςκονίες Α΄πον όσα διαλαλήσαμεν πώνία ή Σύνολ Θ΄ εκύρωσι. Binius ibidem.p.463.
E.F. & 464. D.

(n) Vide Edi-Rum Valentiniani & Marciani. Ibid. P 475. 477."Anav-Tes Toivuv, &c. Universi ideo quæ à Synodo Chalcedonensi Consiituta sunt, Custodire debent. Et vide ibid. p. 477, 478. Edictum Marciani, de Confirmatione Synodi Chalcedonensis.

(0) Binius ibid. Conc. Tom. 3. p. 480.

(p) Ibid. pag. 479. (q) Ibid. pag. 481. (r) So Pope Nicol. 1. tells us, That Primatûs Sedis Romans non à tatrious, aut Imperiali Civitate, sed à Ch isto & Beato Petro. Vid. Binium Conc. Tom. 6. p. 508. Col. 2. F. Edit. Paris. 1636. & pag. 513. Col. 2. C. So the Trent Catechis. part. 2 cap. 7. §. 28. Papa Rom. Supremutum kabet —— Non ullis Synodicis, aut bumanis Constitutionibus, sed Divinitus, &c. See the Authorities they there urge for it. p. 391. Edit. Paris. 1635. (s) Apud Binium ubi supra. pag. 479. E.

the Violation of the Nicene Canons, and the wrong done

(t) Clementiam vestram Precor, & Sedulâ Suggestione Obsecro, & C. Ita Leo Papa in Epist Marciano Imperatori, apud Binium. Conc 7 om. 3. p. 481. Col. 1. B.

(u) Consensiones
Episcaporum (even
those in the General Council at Chalcedon he means) in
irritum mittimus,
or per Authoritatem Beati Petri, Generali Definitione
Cassamus. Leo Papa in Epistad Pulcheriam, apud Binium. Tom. 3. p.
482. B.

(x) It was in terminis Confirm'd in the fixth Gene-

to the Patriarchs of Alexandria and Antioch. fuch a Monarchical Supremacy then, as the Popes have fince pretended to; Pope Leo neither did, nor durst, it was a Doctrine unheard of in those purer times; and had he challenged it then, as due to him by Divine Right, as he was Christ's Vicar, he would have made himself Odious, and (having no ground for fuch a Challenge) ridiculous to the Christian World. But when (notwithstanding all his Legates could do in the Council, or he out of it) the Canon pass'd, by the Unanimous Consent of the Council, and was Confirm'd by the Imperial and Supream Power of the Emperor; (for the Pope does Petition and (t) Supplicate to him as his Superior) though the Pope in a private Epistle to Pulcheria Augusta (with great Insolence, and without any ground) pretends to (u) Cassate and null that Canon by the Authority of St. Peter, (who never had any fuch Authority to Null any Just Imperial or Synodical Constitutions) yet that Canon was approved, received, and (as de Jure it ought) Obey'd by the Eastern Churches, both then, and ever (x) after. When these Pretensions of the Pope and his Legates prevailed not, nor were regarded by the Council, or Emperor, or the Eastern Church; other Arts were used at Rome, to conceal that Canon (which they could not Cassate) from the knowledge of the Western Church. And to this end, I. They Corrupt the Codex Canonum Ecclesia Universalis (the most Authentick Book, next to the Bible, the Christian Church has, or ever had) (y) Dionysius Exiguns a Roman Abbot, begins that Impious Work; and in his Latin Translation of that Code (amongst other things) leaves out that Eight and twentieth Canon of the Council of Chalcedon, and (z)

ral Council at Constantinople. Can. 36. And the second General Council at Constantinople. Can. 5. gives the same Precedence to the Bishop of Byzantium, which the Council of Chalcedon does.

(y) Dionysius Exiguus Abbas-Romanus sub Justiniano, Circa An. 540. as Trithemius, or 520 as others. (2) So Isiodor. Jac. Merlinus. Paris. 3535. Codex Canonum vetus Eccl. Romanæ. Edit. 2. Mogont. 1525. dein Paris. 1619. Editio Latina prisca Canonum, Apud Justell. Biblioth. Tom. 1 p.300. So Pet. Crabb. Joverius. Joh Sichardus. Post Opera D. Clement. Paris. 1568. &c.

others

others of the Popish Party, follow him. 2. They Corrupt the (a) Canon it felf; and by putting in other words in their false Translation, they make it contradict the Greek Canon, and the certain Sense of the Council that made it. So in Gratian, the Corruptions of this Canon, are thus—

(a) Can. Renovantes. 6. Dist. 22.
Petimus, at Constantinopolitana Sedes
Similia Privilegia,
que Superior Roma
habes, assipiat; Non
tamen in Ecclesia-

slicis rebus magnissectur ut illa, &c. So Gratian in the Old Editions, as is Confess'd. Vid. Corpus Jur. Can. Cum Glossis. Paris. 1612. & fine Glossis. Paris. 1618. & ibi Notas ad hunc Canonem.

1. For ioa apeocoa (aqualia Privilegia) in the Original Greek; Gratian has Similia Privilegia; like, but not equal Priviledges.

2. For Theolories 'Poun, (Senior Roma) Gratian has Superior Roma — Old Rome must be Superior to New Rome, or Constantinople, if Forgery and Falsification of Records can do it: for better Grounds they have none.

3. For, & et mis Ernanguasuris, etiam in Ecclesiassicis magnificetur ut illa. Gratian impudently reads, non tamen in Ecclesiassicis, &c.

But notwithstanding all that Pope Leo or his Legates could do, and all their other Indirect Arts afterwards, this Eight and twentieth Canon of the Council of Chalcedon was received in the Christian World, and long after Confirm'd by General Councils, not only by the Synodus 6. Generalis, which was held Anno 681. (of which a little before) But the Eighth General Council under Pope Adrian II. about the Year 870. gives that (b) Precedency to the Patriarch of Constantinople, which the Canon of Chalcedon before gave him; And this acknowledged and referred into the Body of their (c) Canon Law, in the best Editions of of it, Revised and Corrected by Pope (d) Gregory XIII.

(b) Distrimus neminem Mundi Potentum, quenquam
qui Patriarchalibus
prasunt Sedibus, in
honorare pracipue
sanctissimum Papam
Senioris Roma; deinceps autem Constantinopoleos Patriarcham, deinde Alexandria, &c. Ita
Synodus. 8. habitasub Adriano Papa. Can. 21. And

this an approved Council at Rome. (c) Gratian. Can. Definimus, 7. Dift. 22. Vid. Glossam. Ibid. (d) Vid. Bullam Greg. 13. dat. Romæ. 1. Julij 1585. Juri Canonico prafixam. Edit. Paris. 1612. & 1618.

And 'tis to be observed, that this Synodus 3. was Subscribed by the Pope or his Legares there, and was then, and ftill is approved and received at Rome: Nor need we wonder at it, For what it did, was carried chiefly by the Popes Authority, who was by that Council, bafely and fervilly flatter'd; they calling him Most (e) Holy and Occumenical Fore, and Equ. 1:0 the Angels, &c. This Title Occumenical, the Pope took kindly then, though his Predecessor (f. Gregory the Great abhorn'dit, as Antichriftian. But to return to the Objection.

() To nucio iσχ / ελω, α γιωτα-700, μεγίςω 'Ag-KIE EI RI OINBINE. VIKE Ilana Afer a.o. la Epilt. syred. 8. ad Adri .-

tum. Apud Binium Conc. Tom. 7. Part. 1. p. 984. (f) Vid. Greg. Maj. Regist. 1. 4. Epist 32. & 34. 36. 38. & i. 6. Epift. 30. & l. 7. Epift. 30. pag. 223.

> 3. And here before I give a Particular and Distinct Anfwer to this Place of John, (Feed my Sheep) on which they commonly (and vainly) build the Popes Supremacy; I shall crave leave, a little to explain, the nature and meafure of that Fower which they give the Pope under the name of his Supremacy. And here they fay, That our bleffed Saviour gave his own Power to Peter, made him his Vicar, Head and Paffor of all the Faithful in the World; and that in most emple Words, when he bad him, Feed his Sheep, and that it was our bleffed Saviours Will, that all Peter's Succeffors (bould have the very fame Power, which Peter bad; (fothe Trent (g) Catechism tells us) And this is that Plenitude of Power by which they Erroneously and Impiously Depose Kings and Emperors, and (as Pius V. does, in this Bull, we are now speaking of, against Queen Elizabeth) absolve their Subjects from their Oaths of Allegiance, and fworn or natural Fidelity. This premised, I shall proceed to a direct (and I hope a full and fatisfying) Answer to that place in John, Feed my Sheep, &c. And here I consider,

(g) Salvator Nofter Petrum face Potestatis Vicarium prafecit; & univerfi Fidelium generis Caput & Paftarem Constituit, cum alli Oves suas pascendas, Verbis Anpliffimis Commindavit; ut qui ei lucceffit, Eandem plane

Toties Ecclefie Regende Foteflatem babere voluerit. Carechif. Trid. ex Decreto Conc. Trid. à Pio c. Editus. Part. 1. c. 10. S. 13. p. 117. Edit. Paris. 1534. Vid. N. Rigalij Observat. Ga-

leatam, Notis fuis in Cyprianum prafixam.

1. That if the Supremacy was first given to Peter, in those words -- (b) Pasce Oves, Feed my Sheep, (as is confels'd, and by our Adversaries positively affirm'd in the Objection) which was after our bleffed Saviours Refurrection: then it is evident he had it not before: It being impossible he should have it before it was given him. And then it will as Evidently follow, that all those places in the Gospel, spoken of, or to Paer, before our bleffed Saviour's Pattion, are Impertinently urged to prove Pere,'s Supremacy, which he had not till after the Refurrection. And yet Innocent III. Boniface VIII. and other Popes in their Bulls and Papal Constitutions, the Canonifts, School-men, and Commentators usually Cite many places in the Gospel (besides this, Pasce Oves) to prove that Peter had the Supremacy before our bleffed Saviour's Passion; which here they Confess was not given him till after the Resurrection. That they do urge many fuch Places is known to all Learned men, vers'd in these Controversies; but if any man doubt of it, and defire Satisfaction, I shall refer him to what a Learned Popish Writer (and Capucine) has said in the (i) Margent, where he tells us, how many places are Cited for the Supremacy.

(b) John 21.15.

(i) Vide Epitomen Canon. &c. per Greg. De Rives Capucinum. Lugd. 1603. Traft. de Primatu, p. 3, 4 where for Pater's Supremacy, he cires Matth. 16.17, 18,

19. Super hanc Petram: & dabo tibi Claves: Matth. 10. 2. Primes Petrus. Matth. 17. 27. Christ paid tribute only for himself and Peter. John 1. 43. Thou shalt be called Cephas. John 21. 7, 8. Peter alone cast himself into the Sea. Matth. 14. 28. He calls Peter only to come to him; Et ita unicum se Christi Vicarium designavit. Matth. 18. 21. Matth. 19. 27. Mark. 14. 37. He said only to Peter, Simon sleepest thou. Others Cite for Peter's Supremacy, Luke 22 38. Here are two Swords. So Pope Bonis. 8. Cap. Unam Sanctam. 1. Extrav. Commun. vide Glossam verbo, Coelestis. Can. Omnes. 1. Dist 22. Though their proofs from all those Places, (and they have no better) are not only Inconsequent, and Erroneous, but indeed Ridiculous. Vid. Tho. Campegium, Episc. Feltrensem, De Potestate Romani Pontificis. Venet. 1555. Cap. 4. 5. Opus Paulo. 4. Papæ dedicat. ubi loca hæc & plura, ad probandum Papæ Suprematum, vane adducit, & ridicule explicat. vid. etiam Bellarmin. De Romano sontis. lib. 1. cap. 10, 11, 12. & inde ad cap. 24. Inclusive.

(4) Tiscertain, and confess'd, that mulaire fignifies to rule. Kings are call'd moines yes yaor, populi paftores. So Mienelans & Agamemon usually in Homer, and in Helycoins muniv Banneus. And mot-עודם אשטעי אן ס דאט שרים מדשעי And the Gloff. veteres in Calce Cyrilli, minalie, pecora pajeo; and ποιμαίνω επ av--9ρώπων, R°g0.

(1) Act. 20. 17.
Tus TiesGutegus
Tus exxandias. The
Presbyters of that

Church.

(m) Act 20.4.6.
(n) Vers. 28.cap
20. millairen tiiv
Eundhoiav, &c.

(0) 1 Pct. 5. 2.
ποιμάνετε τὸ ἐν ὑμῖν ποιμνίον.

(p) Episcopi (fays that Catechilm) fingulis Episcopatibus præpofiti fant, ut Ceteros Ecclefia Miniftros, & fidelium populum Regant, & corum saluti summa Cura Prospiciant; unde in Sacris Literis Pastores Grium J. pe Appellantur. Catechif. Trid.part.2. cap.7.5 26. p. 389, 390. Editionis P.ril. 1535.

renders, Pasce, feed my Sheep and Lambs: Now their Commentators on this place, (to very little purpose) make a great flir and pudder to shew (what (k) none denys) that mulairo fignifies to rule and govern. But let the word fignifie what it will, in the Civil State, yet in the Ecclesiastical and Scripture Sense of the Word, where our bleffed Saviours Lambs and Sheep (that is the Faithful) are to be fed, every Bishop and Presbyter (as well as Peter) are nousives, Pastores, and may and ought m: mairer, to feed the Flock of Christ. So, 1. St. Paul tells us, (1) who from Miletum, fends for the Presbyters of Ephelus, (Ifay Preshyters, for Timothy, who was their lift Eishop, was with Paul at (m) Miletum, and fo was none of those he fent for) and when they came, he exhorts them to take heed unto themselves, and the Flock, (n) To feed the Church of God, &c. where St. Paul (when he bids the Presbyters feed the Church) useth the very fame word our bleffed Saviour doth, when he bids Peter feed his Sheep. 2. So (o) Peter himself (who little dream'd of any Supremacy given him by those words, Feed my Sheep) writing to the Asiatick Dispersion of the Jews, and Exhorting the Jewish Elders, (or Presbyters) to a diligent Care, in feeding the Flock; he useth the very fame word to them, our bleffed Saviour did to him, wormarels (fays he) Feed the Flock; he thinks it their duty, as well as his, to feed our bleffed Saviour's Sheep. And that which further, and (ad hominem) more strongly confirms what I have faid (in this Particular) is; That our Adversaries grant (though in Contradiction to the Sense many of them give of those words, Feed my Sheep, when they would build the Popes Supremacy upon them) that the word mequaire, both as it fignifies to rule and feed, and so the duty of ruling and feeding our bleffed Saviours Sheep, is so far from being Peculiar to Feter, or proving his Supremacy, that it is the Duty, not only of Peter, but of every Bishop in the Christian World, both to rule and feed our bleffed Saviour's Sheep. This the (p) Trent Carechifm exprelly affirms, That all Bishops (as well as Peter) are Pastores, Pastors to Rule as well as Feed the Flock and Sheep of our bleffed Saviour; and to prove this, they Cite the Two very (a) places which I (a little before) produced to the same purpose, whence I Pet. 5. 2,3. it manifestly appears, That even in our Adversaries Judgment, (when the Popes Supremacy is a little out of their Head) the feeding our bleffed Saviour's Sheep, is not Peter's Supream Prerogative, but a Duty required of every

Bishop in the World.

3. But this (though enough) is not all; we have greater (and with them Infallible, and therefore undeniable) Authority to confirm what I have faid, and Confute our Adversaries, as to their proof of Peter's, or the Pope's Supremacy, from those words, Feed my Sheep. For their Trent Council (which if the Pope fay true, was (r) Divinely Inspired, and therefore Infallible; and if he do not tres Tridentinos Difay true, he himself was not only fallible but actually false) expresly tells us, That not only every Bishop, but every one (1) who had Cure of Souls, was bound by the Law of Christ in the Gospel, to rule and feed his Sheep, by offering Sacrifices for them, by preaching the Word, Administring the Sacraments, by good Example, by a Paternal Care of the Poor, and all other Pastoral Offices. And this is there proved by Texts, quoted in the Margent; which (with fome others) are the very fame with those I have (a little before) cited out of the (t) Acts of the Apostles, and (u) St. Peters Epistle: Nor those only, but this very place of (x) St. John (on which they would build Peter's Supremacy) is cited in the Margent, as containing a Precept obliging (not Peter only, but) All, who had Cure of Souls, to feed Christ's Sheep. Now if those words, Feed my Sheep, contain Ppecepeum, a Precept, Obliging all Pastors to a Pastoral Duty; then they do not contain (what they pretend) Donum, a Donation of Supremacy.

(g) Ad.20.28.

(r) Dominus Pavinitus Inspirare dignatus eft. Pius Papa 4. in Bulla fuper forma Juramenti professionis Fidei.

(1)Pracepto Divino Mandatam est Omnibus, quibus Animarum Cura Commissa est, Oves Agnoscere, pro iis Sacrificium offerre, verbi prædicatione, Sacramentorum Administratione, ac bonorum operum Exemplo pascere, panpirum cur am paternam gerere, & in Catera Munia Pastoralia incumbere ideo Synodus eos ad monet, ut præcepto-

rum divinorum Memores, in Judicio & veritate Pascant & Regant. Concil. Trid Seff. 21. De Reformat. cap. I Edic Antverp. 1533. pag. 284. (t) Act. 20. 28. (#) 1 Pet. 5. 2. (x) John 21. 15, 15.

(y) That of Bozit. 8. Cap. Unam Sanctam. 1. De Major. & Obed. Extrav. Commun. And that of Innocent. 3. Cap. Solicita, 6. extra eodem Titulo.

(Z) Malaonat.

fpeaking of Matth.

28.19. where our

gives Commission

to all his Apostles --- Go ye there-

fore into All the

world, &c. He fays

bleffed Saviour

4. But Pope Beniface the Eighth, and Pope Innecent the Third, in their before-mention'd (y) Constitutions, tell us; that by Oves meas, our bleffed Saviour means, All his Sheep, All Christians in the World; Because he does not speak singulariter of these or those; but generaliter of his Sheep. Whence they, (and many after them) conclude, That our bleffed Saviour Committed all his Sheep Univerfally to Peter's Care, fo that even the Apostles, (being his Sheep) were committed to Peter's Care, and by Consequence, he became their Pastor and Superior. Certainly they who reason at this rate, and so irrationally, may possibly be fit Pastors to feed Sheep and Oxen, and fuch other brutish Cattle, but surely not to feed Men and Christians. For, 1. Feed my Sheep, (as all know, unless they be such as those two Popes were) is an indefinite Proposition: and then any Novice or young Sophister in the University, could have truly told them. That Propositio indefinita in materia Contingenti, (as this evidently is) aquivalet particulari. When we say men are young, or wife, or learned; we mean, not all, but some are such. So he who says, Christ's Sheep are to be fed by Peter; must mean some of them are to be fed by him, pro loco & tempore, as he had place and time to meet with them. It being impossible he should feed them (z) all. There were many thousands of our bleffed Saviour's Sheep, whom Peter never did, nor could fee, nor they hear him: And certainly his gracious Lord and Master would not tye him to Impossibilities. 2. When they fav, (which is evidently untrue) that by those words--Feed my Sheep, all the Faithful are meant, and are committed to Pe-

-Non fieri poterat ut singuli omnes terræ partes peragravent, Gentésque omnes docerent; néque erat necessarium. Quid enim erat Opus, ut Omnes à singulis, modo Omnes ab hominibus, aliæ ab aliis docerentur. Maldonat. in Joh. 21.15.16. &c. §. 65.p. 1889. E. This he fays, and truly. But then he should have confider'd, that if it was impossible for every one of the Aposiles to teach all the World; then it will be impossible for any one. Impossible for Peter to feed all Cstrist's Sheep in the whole World: and yet this he indeavours to prove ____Quicunque intra Ecclesiam erant, Petro pascendos tradit. Dicit enim pasce Oves, non has, aut illas, sed pasce Oves meas. Omnium

rgo suarum Oviam curam illi dedit. Ibid. §. 62.

ur's care and charge; and therefore the (a) Apostles themselves (being our Saviour's Sheepas well as others) are part of his Clarge; and under his Jurisdiction. This they fay indeed utually, but (miferably miftaken) only For they neither have, nor can have any just Ground or Reason for it. For it is certain, 1. That our bleffed Saviour, is (to his whole Church) the only (b) High Pricet, the (c) Prince of all the Puffors, and the Grand (d) Shepherd of the Sheep; and as King, has Imperial Power to Rule and Govern them. 2. It is certain, the Apostles (from and under him) are Pastores and Shepherds, as well as Peter, to feed the Flock. But their Power is Ministerial, not Imperial. Even the Apofleship it self is (e) Diamila, a Ministery, and they Minitters of Christ, and his (f) Church. Now though in respect of Christ the great Shepherd, they are Sheep, even Peter himself: yet (on Earth) they are Shepherds only, not Sheep, neither in respect of the Church, over which our bleffed Saviour has fet them to be Shepherds; nor in relation one to another. Paul, or James, or John, are no more Sheep in respect of Peter, to be fed and ruled by him, then he to be fed and ruled by them: And therefore to fay (as our Adversaries vainly do) that in those words, Feed my Sheep; Peter is Commanded to feed and rule the rest of the Apostles, as his Charge, (who were Shepherds only, and Sheep to no Superior Paftor, except our bleffed Saviour; And by their Apoflolical Commission (g) Equal to himself) is irrational; without any ground in Scripture, or purer Antiquity. There is another Metaphor concerning the Apostles, and their feeding and building the Church, which may illustrate this business, All the Apostles (as well and as much as Peter) are in Scripture call'd Foundations of the Church, converted, fed, and confirm'd by them. In respect of Christ, our blessed Saviour, (who is the only prime and principal firm Rock on which the Church is built) they are (all of them) Superstructions; but in respect of the Christian Church, Foundations; and that with-

(1) Ex hac leso
(Joh. 21.15.) putet
Sancium Petrum (2)
E us Successiones Kamanos Pontisire) es e
Capat de l'incipem
Exclesa, Omnesque
si isles, eti un Arasiolos Ipsi Subjeci de
ab eo Pasci de Regi
debere. Corn. A
Lapide, in Joh. 2:.
15. P. 547. Col. 2.
(b) Heb. 4. 14.
Tòv Apyreséa.

() 1 Pet. 5.4.

(d) Heb. 13. 20.
The monutera mer mersainer mer pismar.

(e) Act. 1.17 25.

(f) 2 Cor. 4.5. (2) Hocerant Cateri Apostoli, quod fuit Petrus; Pari confortio præditi & Honoris, & Poteffatis. Cyprian.de Unir. Eccles. p. 208. Edit.Rigaltij Paftores funt Omnes Apo-Stoli, sed Grex uniss, qui ab Omnibus unanimi Consensione Pascatur. Pasce Oves meas, belong'd equally to all the A postles, as well as to Peter, in Cyprian's Opinion, as shall appear anon.

(b) Nic. Rigaltius in Observacione Galeata, Notis suis ad Cypriani Opera præfixa.

(i) Vid.Cypr. Epift.67. p. 128.129. Edit.Rigaltij. & Epift.72.Ibid.p.f42. in Calce dicta Epiftola,&c.& Epift.

55.P.95.

(k) Singulis Pafteribus Enfloopis portionem gregis effe adscriptam, quam regat unufquifque; Actus sui, sive Administrationis sue rationem redditurus; Non Roma, sed in Calis; Non Cornelio, sed Christo -____ Negat (Cyprianus) Ecclefia Romanæ ullas effe Partes in caufa Novatiani, peracta jam in Africa cognitione damnati. (There lay no Appeal to the Pope, as Superior to the Bishops of Africa). Rigaltius in Notis ad Cypriani Epift. 55. p 95. & Notarum p. 77. 78.

without any dependence upon Peter; he is not the Foundation on which they are built, but both he and they immediately upon the prime Rock and Foundation, Jejus Christ: So that as the Apostles are Superstructures in the House of God (the Church) in respect of Christ, the prime firm Foundation; and none of them Superstructures in respect of Peter: being neither built upon him, nor made Superstructions by him, by his Feeding or Ruling them: So they (and Peter too) are Sheep in respect of our bleffed Saviour, the great Shepherd of the Sheep; but not in respect of Peter; they are Shepherds as well as he, and never committed to his Care or Cure, that (as his Sheep) he should feed and govern them: And as all the other Apostles (in respect of Peter) were Foundations and Shepherds of the Church, co-ordinate with, and equal to him: So all other Bishops, the Apostles Succellors, were equal to Peter's pretended Succellor (the Bishop of Rome) and no way bound to give any Reason of their Administration to him, as to their Superior; much less as to a Supream Prince & Monarch of the Christian World, as the Canonists, Jesuites, and the Popish Party, do now erroneoully and impioully miscall him. This was Cyprian's Opinion, in the Place but now cited; And Rigaltius (a Learned Roman Carbolick) though he (b) feem to fay much for Peter's and the Popes Supremacy; yet he confesseth, (as upon a serious Consideration of several Passages in (i) Cyprian, and the African Councils, well he might) That Cyprian's (k) Opinion was, That all Bishops were equal, and were bound to give an Account of their Administration to our blessed Saviour only, and not to any Superior Bishop, no not to Peter's Successor, the Pope. Nor is it any way probable, that a Person so excellent and knowing as Cyprian, should think otherwife; feeing in his time (as is notorious and well known to all who know Antiquity) there was no Patriarch or Archbishop Superior (by any Law of God or Man) to the Ordinary Bishops, (as may, and when there is an Opportunity, shall be made good.) It is true, Cyprian

(if it be he, and not the Interpolator of that Tract) fays, That the Primacy (1) was given to Peter; and that the Church of Rome was the (m) Principal Church. Now this Primacy and Principality Cyprian speaks of, is, by me before, and now freely granted. A Primacy of Order and Precedency, not of Jurisdiction, or that Monarchical Authority, which (anciently was not pretended to by themselves) they now contend for. And this Primacy, which anciently was allowed to the Bishop of Rome, was not from our bleffed Saviour's gift, but the greatness of that Imperial City; Non à (n) Petro, sed à Patribu, (as the Canon of Chalcedon tells us.) And that which makes it more probable, that I have given the true fense of Cyprian, is, That Rigaltim (a Learned Roman Catholick) in his Differtations and Notes on Cyprian, Explains Cyprian's meaning just as I have done, reducing the Primacy and Principality of the Roman Church, not from any Prerogative given to that Bishop or Church by our blessed Saviour, but from the greatness of that (0) Imperial City: And then cites the Canon of the General Council of Chalcedon, which in Terminis, and (when Translated) in plain English, says the very same thing I have And indeed that Canon, made by Six hundred and thirty Fathers Synodically met, in a legitimate General Council, confirm'd by (p) Imperial Edicts, and received into the Codex Canonum Ecclesia Universa, does Authentickly and utterly overthrow that vast Monarchical Supremacy, which the Pope and his Party for some Ages last past (without any just ground) contend for. If any of our Adversaries think otherwise, (as possibly they may) I shall make them this fair offer; Let them bring me any Canon, of any General Council (of equal Authority and Antiquity with this of Chalcedon) by which they can prove the Popes pretended Supremacy, (or any one Article of their own new Trent Creed.) And for the future, I shall acquiesce, and they shall have my Thanks and Subscription.

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(1) Cyprian de Unitate Ecclefia, p.208. apud Rigatium. Hoe erant eteri Apoptoli, quod fait Petrus, Pari coasocio praditi honoris & potestatus; sed I rimatus Petro datur.

(m) Cypr. Epist.
55. ad Cornelium,
p. 95. Ad Petri Cathedram, & ad Ecclesiam principalem,
unde unitas exorts
est.

(n) Did to Baoideven the modie,
&c. Quia urbs illa
Imperaret, Patres dederunt tribiligia.
Conc. Chalced.n.
Can.28.

(0) Ad Ecclifiam principalem] 1d eft, in urbi principali constitutam. Rigaltius ad Epist.Cypr. 55.p.78. Notarum.

(p) Justin. Conit.
Novel. 115. C.3. S.
14. Græco - Lat.
Ludg. 157 I. p. 745.
& Novel. Const. 131.
c. 1. ibid. p. 1056.
where the Emperor says - Two y 2p
megesphusew &c.
distarum quatuor
Synodorum dogmata,
ficut Sanctas Scripturas accipimus, er
canones ficut Leges
Observarius.

6. Pins

Observ. 6.

(9) Christus Catholicam Ecclefiam uni foli in terri, Apostolorum princifi Petro, Petrique Succ firi Rom. Fontifici, in potestatis plenitudine tradidit gubernandam. Ira Bulla dicta in principio.

(r) Chriftus Petrum univerft fidelium generis Caput O Pastorem conftituit, cum illi Oves luas pafeendas commendavit, ut qui ei Successififfit, Eandem plane totins Ecclefia regende potestatem habere voluerit. Catechis. Trid.part.1. De 9. Symboli Art. §.13. p. 117. Parif. 1635.

(1) Cum in Petri Cathedra fedeat , ut Fatri Succeffor, Chri-Stique Vicarius in terris, universali Ecclefie prafidet. Ibid. part. 2. c. 7. 9.

28. p.391.

6. Pim the Fifth in his Bull fays further— -(q) That our bleffed Saviour committed the Care and Charge of the Universal Church, with a plenitude of Power to govern it, to one only, that is to Peter the Prince of the Apostles, and His Suc-Here I confider, ceffors.

I. That although it be certain, (from Scripture, and evident Testimonies of pure and primitive Antiquity) that Peter never had, nor Executed any fuch Monarchical Supremacy over the other Apostles, and the whole Christian Church, as is now vainly pretended to; yet 'cis as certain, that the Pope (and his Party) cry up, and magnifie St. Peter's Power, that he (as his Heir and Successor) may possess the same Power. For this they say, (and without any just proof, say it only) That it was our blessed Saviour's will, that Peter's Successor should have (r) the very same Power Peter had; and this because he was (f) Christ's Vicar, (though every Bishop in the World, (as shall, God willing, appear anon) be Christ's Vicar as well, and as much as he) and fate in Peter's Chair, as his lawful Successor.

2. But admit, (dato non Concesso) which is absolutely untrue, That Peter had fuch a Supremacy and Monarchical Powcr (as they erroneously pretend to) yet it might be Perfonal, to himself, and for his Life only, (as his Apostolical Power was; as to that part of it, which was properly Apostolical) and not Hereditary, to be transferred to any Successor. So that the Hinge of the Controversie will be here, and our Adversaries concern'd to prove two Things. 1. That Peter's Power (be what it will) was not Personal, but Hereditary, and to be Transmitted to his Succellor. 2. And that the Pope and Bishop of Rome was his Legal Successor. For if they do not, upon just Grounds, make both these good,

good night to their pretended Supremacy.

For the first; That the greatest Power St. Peter and the Apostles had, was Extraordinary and Personal, not to be Transmitted to any Successor (what Power they did trans-

mit,

mit, I shall anon shew) will be Evident, in these Particulars.

1. Peter and the Apostles, had Vocationem à Christo Immediatam. Our blessed (t) Saviour cal. d them all (except Matthias) immediately; as is evident from the Text. And, sure I am, that the Pope cannot pretend to such an immediate Call.

2. The Apostles (every one as well as Peter) had a Power given them to do Miracles, to Cast out (11) Devils, and heal all manner of Diseases and Sicknesses. Nor can Peter's

Successor (whoever he be) pretend to this.

3. The Jurisdiction, which was by our blessed Saviour given to every Apostle, (to James and John, and Paul as well as Peter) was Universal; the whole World was their Diocese. Not that every one could possibly be in every place, but where ever any of them came, they had Authority to Preach, Administer the Sacraments, Constitute and Govern Churches. So Paul did at (x) Antioch and Rome, as much, and (y) more than Perer; though they pretend that Peter alone (and not Paul) was first Bishop of both those Places. That every Apostle (as well as Peter) had Univerfal Jurisdiction and Authority over the whole World, is in Scripture evident by the Commission our blessed Saviour gave them and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoft: Teaching them to observe what-Soever I have commanded you. And again, — (a) Go ye into all the World, and Preach the Gospel to every Creature. Here I observe, 1. That the Apostles in their first Misfion, were fent to the (b) Jews, and them only. But now their Commission is inlarged; and they are equally sent (every one as much as any one) to all Nations (fays Matthew) To all the World, (no quer a mura, miour oinsulplus, as (c) Eusebins explains it) fays St. Mark; Idem Jurisai-Etionis Apostolica & Orbis Termini; The whole World was their Diocese; every ones Jurisdiction extended so far, and Peter's could not extend no further. 2. For the Persons they were to preach to, they were Every Manin

(t) Matth. 10.1. Mark 3. 14. Luk.

(2) Ibid. Matth.

10.1.

(x) It does not appear in Scrip u e that Peter ever was at Antioch, fave once, Gal 2.11. Euc Paul was many times, and long there, and conflituted that Church. See Act. 11. 25. Act. 14.21.28. Act. 15.35. Act. 18. 22.

(Y) Paul was there two whole years, Act. 28. 30. writ them a long and excellent Epiftle; but 'tis certain Peter never writ to them, nor can it appear from Scripture that he was ever 2 weeks, much less 2 years, at Rome. Where St. Paul is by Origen, said to be (next Christ) primus Ecclesiarum Fundater. Orig. contra Celsum, l. 1. p. 49. Græco-Lat.

(3)Mat.28.19.20.

(a) Mark 16.15. (b) Mat.10.5.6.

(c) Euseb.l.3. Demonstrat. Evang.p. 136. and he has our B. Saviour's word for ir, Mat. 24. 14. ev oan Th election. the World. It is was whist, to every Creature, (every Rational Creature, who (if Infancy and Infirmity hinder'd not) was capable. They were to Convert Pagans, and make them our bleffed Saviour's Disciples and Sheep, and then feed them, with the Word and Sacraments: Masnmient, (fays Matthew) Convert, and make them Difciples, and then Baptize and Teach them to observe whatever I bave Commanded you. Those words, Feed my Sheep (on which without any Just Reason, they would build Peter's Supremacy) contain only an Indefinite Proposition, which (as every one who understands Logick, must confess) is only equivalent to a Particular; But here the Commitfion, given by our bleffed Saviour, (to every Apostle as well as Peter) is expresty Universal; Preach to every Creature: that is, Feed All my Sheep. This is a Truth fo evident, that a Learned (d) Roman Catholick confesset and fully proves it. Only (to fave the Popes and his own Credit) he fays, That to call General Councils belong'd only to Peter and the Pope, by their Supremacy, and not to any other. But this is, gratis dictum, and an evident untruth. For the Pope (by no Law of God or Man) has, or ever had Power, to call any General Council: And for many Ages never pretended to it; which I only fay now, and (when there is a convenient time) can and will make it (e) Good. In the mean time, I think 'cis certain, either 1. That by those words, Feed my Sheep, (on which they build the Popes and Peter's Supremacy) our bleffed Saviour gave Peter no Supream Power to call General Coun-

(d) Franc. Vi-Aoria. Relect. Theol.Lugd.1587. Rclect. 2. de Potestate Ecclefia Concl. 4. p.85. where he tells us , Apoftoli Omnes babuerunt Aqualem potestatem cum Petro. Quod fic Intelligo; quod Quilibet Apo-(tolorum babuit poteftatem Ecclefiafticam in Toto Orbe, & ad Omnes Actus ad quos Petrus babuit. Non tamen loquor de

illis Actibus, qui spectant ad folum summum Pontificem, ut est Congregatio Generalis Concilis. And this he there proves; as to their Power over the whole world, and to Acti; only (and he dared do no otherwise) he excepts some sew, to which no Pope, for many Ages, pretended. In the present Roman Breviary the Universal Jurisdiction of Paul (as well as Peter) is acknowledged; Paul an Apostle, Pradicator veritatis per universum Mundum. In Festo Cathedra Petri Antiochia. Febr. 22.

(e) A Learned Papist, Doctor of the Sorbon (newly come to my hand) has saved me the labour, and ex professo, and data opera proved, that all the Eight first General Councils were called solely by the Emperors: The Popes did indeed (as he evidently proves) sometimes Petition the Emperors, to call a Council at such a time or place; but they were always both called and confirmed by the Emperors. Vid. Edm. Richer. D.

Sorbon, in Hift. de Conc. General. Colon. 1680.

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cils, that by them he might feed his Sheep: Or, 2. That the Apostles and Primitive Christians in their times, knew no fuch thing. For, 1. When a Controverfie arose at Antioch, about Circumcision, they send not to Peter, as Supream Head of the Church, desiring him to call a Council; but to the (f) Apostles and Elders. Had they known and believ'd, that Peter had been Invested with fuch Power and Supremacy, as is now pretended; it had been Civility and Duty in them, to have fent to him in the first place; But they fend to the Apostles and Elders; without any notice taken of (what they knew not) Peter's Prerogative. 2. It neither does, nor can appear, that Peter call'd that Council. 2. Nor did he (as Head and President of the Council) speak (g) first; but the Question was much disputed, before Peter spoke any thing. 4. Nor did Peter (after the Question was debated) give the Definitive Sentence; For 'cis evident (b) in the Text, That James the Lefs, Son of Alphan, and Bishop of Jerusalem, gave that Definitive Semence, which both Peter and the whole (i) Council acquiesc'd in. 5. Nor did Peter fend his Legats to Antioch, to fignifie what he, and the Council had done, but the (k) Apoftles and the whole Church chose and fent their Meslen-6. Nor are the Letters fent in Peter's Name, or any notice taken of any Primacy or Prerogative of his, above the other Apostles; No, the Exizpand is, (1) The Apostles, Elders, and Brethren send Greeting. 7. Norwas that Decree publish'd To the Churches in Peter's Name, as made or (m) confirm'd by him, more than any other 8. Nay, the Apostles send Peter on a (n) Message to Samaria (and he obeys and goes) which had been a strange piece of Presumption, had either he or they known his (now pretended) Monarchical Supremacy. 9. So far were those Primitive Christians, from knowing or acknowledging the now pretended Monarchical Supremacy of Peter, that even in the Apostles times and Presence, they question and (o) call him to an Account for his Actions. Dianelyopto, Disceptabant adver-

(f) Ad. 15.2. (8) Act. 15.7.

(h) Ad. 15. 19. 20. 21.

(i) Act. 14.22-(4) Ibidem.

(1) Act. 15. 23. Vide dictum Edmundum Richerium D.Sorbonicum. in Hift. Conc. Generalium, lib.1 c 13. 5 5. pag. 401. Edit. Colon. 1680. Ubi ex Card. Alliaceno. & Concilio hoc Apostolico Act. 15. demonstrat.Petrum Primatum (qualem Jesuitz vellent non habuisse, sed Primatum illum Monarchicum ab Hildebrando, seu Gregorio 7. retroductum. Ibid. 5.2.

(m) Act. 16.4.

(n) Ad. 8.14.

(0) Ad. 11.2.3.

(b) Petrus Apoftolorum Primus, rationem reddere Ecclesiæ Cogitur, nec
indigne sert, quis
non Dominum sed
Ministrum Ecclesiæ
se agere sciebat. Fcrusin A&. 11.2.

(c) Impij autem Pontifices Nunc nec ab Ecclesia argui, aut in Ordinem cogi volunt, quasi sint Demini non Ministri. Ibidem.

(d) Si Papa innumerabiles populos
secum ducit, primo
mancipio Gehenne
& e. Hujus Culpas
redarguere prasumat
mortalium nullus:
quia Cunctos ipse judicaturus, à nemine
est Judicandus; nisi
sit à side devius.
Can. si Papa. 6.
Dist. 40.

(t) Gal. 2.11, 12,13,14.

(f) 2 Cor. 11.5. & 12. verf. 11. (g) Gal. 2.9.

(h) Locus bic non derogat prærogative Petri, qui totius Ecclesix Rector & Pafor Constitutus, etiam ipsis Apostolis Major & Superior suit. Estius in 2 Cor. 12.11.

Jus illum (fays the vulgar Latin) tanquam valde offensi expostulabant (fays Chrysostom.) And honest John Ferus (2 Roman Catholick) tells us, (b) That he was Compell'd to give a Reason of his Actions to the Church; nor was Peter offended at it, because he knew that he was not a Lord, but Minister of the Church. But now (as (c) Ferm there goes on) the Case is alter'd; for wicked Popes, (as though they were Lords and not Ministers) will not be Question'd for any thing, or reprovid. Had the Canon Law been then in force, (which his pretended Successors have approved, and by their Supream Authority publish'd) he might have told those who Question'd him, (d) That he was to judge all men, and none him; nor was he to be reproved by any mortal man, though by his Impiety and ill Example, he carried thousands to Hell with him. 10. Nay, St. Paul does not only (e) question St. Peter's Actions, but to his face, before the People publickly condemn them, and that justly; for (he fays) be was to be blamed: which he neither would, nor indeed well could have done, had he known Peter to have been so far his Superior as to have (by Divine Institution) a Monarchical Juris-11. Lastly, St. Paul himdiction and Power over him felf tells us, (f) That he was in nothing Inferior to the Chiefest Apostles; not to Peter, James, or John, whom (g) elsewhere he reckons the chiefest. I know they fay, That Paul was equal to Peter as to his Apostolical Office, but Inferior to Peter, as he was (h) Supream Pastor over the Apostles, and the whole Church. But this is gratis di-Etum, and indeed a begging of the Question, and taking that for granted, which never was, nor ever will be proved. However, 'cis certain, 1. That every Apostle (as well as Peter) had an Universal supream (i) Authority and Jurisdiction, in any part of the World, and over any Christians wherever they came. 2. That this largeness of their Jurisdiction, was Apostolical, and Personal to themselves, which they neither did, nor could trans-

(1) Qui Apostolius
est, Summam habet in Omnem Ecclessam Potestatem. Bellarmin. De Rom. Pontis. lib. 2. Cap. 12.
in Respons. 3, & Object. 2.

mit to their Successors; whose Jurisdiction was limited to some City and Territory, and that particular Place, the Care and Charge whereof was committed unto them; as Ephesius was to Timothy, and Creet to Titu. 3. Our Adversaries confess this, (as to all the other Apostles) but for Peter, they say, He (k) transmitted his Supremacy and Universal Jurisdiction over the whole Church to his Successor, and that by the Institution of our blessed Saviour, and Divin Right. If they could prove this, the Controversie were at an end; we would acquiesce, and admit (what upon undeniable evidence we deny) the Popes Supremacy. But this they neither do, nor is there any possibility they ever should prove. For there is not one Syllable in (1) Scripture, of Perer's Succellor, or of what Power he received from him: and nothing but Scripture can prove our bleffed Savious's Institution, and Divine Law, whereby Peter's Supremacy is transmitted The truth is, that Pius V. in the beto his Succelfor. ginning of this his Impious Bull, and other Popes many (m) times in their Bulls, Breves, and Decretal Constitutions, and their Writers generally, take it for granted, that our bleffed Saviour gave Peter the Supremacy over the whole Church, and to his Successors after him: And when (n) some of them, sometimes go about to prove it, the Reasons they bring, are so far from Sense and Consequence, that they may deserve Pity and Contempt, rather than a ferious Answer. But when Reason will not Convince, they have other Roman Arts to Cosen men into a Belief, that what was given to Peter, was likewise given to the Pope his Successor; and that is (amongst other ways) by corrupting the Ancient Fathers with false Translations. So when Chrysostom had said, That the Power of the Keys, was not given to Peter only, but to the rest of the Apostles: Pet. Possinus adds, Successors; and renders it thus - The Power of the Keys was not gi-

(k) Successio ex Christi Instituto, & Jure Divino est, quia ipse Christus Instituit in Petro Pontisicatum, in sinem Mundi duraturum, ac ideo quicanque Petro succedit, à Christo accepit Pontisicatum. Bellarmin. dicto lib. & c. §. vt autem.

(1) Romanum Pontificem succedere Petronon babetur expreffe in Scripturis, (no, nor Implicité neither) tamen fuccedere aliquem Petro, deducitur evidenter ex Scripturis, 'illum autem effe Romanum Pontificem, babetur ex traditione Apostolica. Bellarmin didolib. & cap. S. Observandum Tertio.

(m) Vid. Cap. Solitæ. 6. Extra. de Major. & Obedientiå. & Cap. Fer venerabilem. 13. Extra. Qui filii funt legit. & Cap. Ad Apostolicæ.2. De Senr: & re judicata, in 6.

& Cap. pro Human. 1. De Homicidio, in 6. (n) Vid. Tho Campegium Epifc. Feltrensem, de Potestate Rom. Pont. Capp. 13, 14. & Bellarminum de Roman. Pontifice, lib. 2. c. 12. &c.

(0) Ou μόνω δε τῷ Πέτρῳ τῶτο δεδωρήται, &c. Non id Petro uni Succeforibusque suis refervatum. Pet. Possinus Jesuita, Catena Græc. Patrum in Matth. Tom. 1. p.

(p) Joh. 20.22,

23.

(q) Vid.Pet. de Marca de Concordia Sacerdotij & Imperij. Tom.2. l. 5.c.10. §. 2.p.35.& Pet. Crab. Conc. Tom. 1. pag. 945. Col.2. The words are these; unde Santissimus Papa, Caput universalis Ecclesia, &c.

(r) Abfunt à Contextu Græco, verba illa, Caput universalis, &c. loco dicto, in margine.

(f) Vide Indicem Librorum Prohibitorum Alexan.
7. Juffu Editum,
Romæ, Ann. 1664.
verbo, De Concordia Sacerdotij, &c.
p 29. & p. 352. ubi
extat Decretum
Congregationis Judicis, in quo damnatur hic Petri de
Marca Liber.

ven only to Peter And His (o) Successors, &c. where Chry-Softome (whom he Translates) has nothing of Peter's Successors: but truly and plainly says - That the Power of the Keys was not given only to Peter, but to the rest of the Apostles, when our blessed (p) Saviour told them, whose sins ye remit they are remitted, and whose sins ye retain, they are So in the Epistle of Pope (q) Leo to the Bishops of France, and of his Legat Paschasinus about the Condemnation of Dioscorus, in the Council of Chalcedon, these Words occur in the Latin Copies - The most boly and most blessed Pope Leo, Head of the Universal Church: Where these words—Head of the Universal Church. are not in the Greek Copies; (as that Learned Archbishop ingenuously and truly (r) Confesseth) but (by Roman Arts) fallly and basely interserted, that so they might by fraud (what by no reason they can) maintain, the Pope's impiously usurped Supremacy. And that we may know, how unpleasing the publishing of such things (though evidently true) are to the Pope and his Party at Rome, (who are resolved, in despight of truth) to maintain the Popes pretended Supremacy) this Learned Work of that great Roman Catholick Archbishop (1) is damn'd by the Inquisitors, not to be printed, read, or had by any. He who feriously reads (and understands) the Latin Versions of the Greek Councils, Fathers, and other Greek and Latin Writers, may find an hundred fuch Frauds, to maintain (what they know they have no just Reason for) their Papal and Antichristian Tyranny: And their Indices Expurgatorij are Authentick Evidences, to Convince them of these Unchristian Practifes, to conceal truth, and cosen the World into a belief of their pernicious Papal Errors. Nor is this all, (nor the worst) for so desperately are they set upon it, that if their Interest and the Papal Monarchy cannot otherwise be maintain'd (as 'tis impossible it should by any just and lawful means) they speak impiously and blasphemously of our blessed Saviour. Thomas Campegim Episcopus Feltrensis, in his Book of the Power of the Pope,

Pope, to Paul IV. fays, - (t) That our bleffed Saviour had not been a Diligent Father of the Family, to his Church, unless he had left such a Monarch over his Church, as the Pope, of whom he is there speaking: And he cites Pope Innocent, and Aquinas to justifie it. Albertus Pigbius is as high to the same impious purpose, and expresly fays - (u) That our bleffed Saviour had been wanting to his Church in things necessary, if he had not Constituted and left such a Monarch and Judge of Controversies. great (x) Canonist (if that be possible) more blafphemoully fays --- That our bleffed Saviour, while he was on Earth, had power to pronounce the Sentence of Deposition, and Damnation against the Emperor, or any other; And by the same Reason, his Vicar now can do it. And then he impiously adds - That our bleffed Saviour would not have seem'd Discreet, unless he had left such a Vicar, as could do all these things, &c. So if it be granted (which is most evident and certainly true) that our bleffed Saviour left no fuch Monarchical vicar, as the Pope; then they are not afraid to accuse him of want of Diligence and Discretion. And this impious Gloss is approved and confirm'd by Pope (y) Gregory XIII. as (we may be fure) what makes for his Extravagant Power and Papal Monarchy (how Erroneous and Impious foever) shall not want his Approbation. And thus much of the third Priviledge of the Apostles, their Universal Jurisdiction; equally in them all, in James, and John, and Paul as much as Peter; and this Jurisdiction Personal to all, and never transmitted to any of their Successors.

(t) Non fuiffet Christus Diligens Pater-familias , fi non dimififfet in Terra aliquem qui Vice fua poffit fatvenire necessitatibus Ecclefia,&c. De Potestat. Rom. Pon. tif. cap. 1. 5. 3.

(u) Christs Eiclesix Defuiss t nec de Necessariis projpexisset, Nifi Monarcham aliquem & Judicem Constituillet, &c. Vide Albert-Pighium Controvers. 3. fol. 70,

71, 72.

(x) Christus dum fuit in Mundo, at jure naturali,in Imperatorem & Quofcanque Alios Depolitionis Sententias ferre potuiffet , & Damnationis -& Eadem Ratione & Vicarius ejus potest. Nam non videretur Dominus Difcretus fuiffe, nifi unicum poft fe Talem Vicarium reliquiffet. Fuit antem ifte

Vicarius Petrus : & idem dicendum eft de Successoribus Petri. Ita Petrus Bertrandus in Addit. ad Glossad Cap. Unam Sanctam. 1. De Major. & Obed. Extrav. Commun. (y) Vide Bullam Greg. 13. dat. Rom. 1. Julij, Ann. 1580. præfixam. Corp. Juris Can. Parif. 1612. & 1618.

4. Besides the Immediate Call of the Apostles, their Power of doing Miracles, and their Universal Jurisdiction over all the World; they were (all of them) 3 comreuses, Divinely Inspired by the Holy Ghost, so that they had Infallibility, possic Omnes Apossiciae Sedis Santriones accipiende
sunt, tanquan Ipsius
divini Petri voce
sumate sint. Can.
sic. Omnes 2 Dist.
19. And this the
Gloss there indeavours to prove,
som a spurious &
ridiculous, as well
as impious Canon.
Can. Non Nos. P.
Dist. 20.

Dift. 40. (a) The Jesuits in their Thefis proposed in the claromont Col. 12. Dec. Ann. 1651. Impudently and Impioully lay, christus esclefie regimen primum Petro, dein Successoribus Commist, & Eandem anam babebat Ipfe, Infahibilitatem, Conceffit, quoties ex Cathedra And loqueretur. then Thef. 20. tells us --- Datur Infallibilis Controver-Garum Judex,etiam ExtraconciliumGenerale, Tum in Qua-

fallibility, fo far, as whatever they preach'd or writ was Divine, and the undoubted Word of God. Priviledge also was Personal, nor ever was Communicated to any of their Successors. I know that the (z) Canonists and (a) Jesuits, (in the last and worst of times) would make the World believe (without any (hadow of rational ground) that Peter transferred his Infallibility to the Pope, and made him the Infallible Judge of all Controversies of Faith, and Fact too. A thing so evidently false, and without any possibility of proof, that 'tis a wonder, that any should have the Confidence to affert it, especially in Paris, the great Metropolis of a Church which constantly does, and has deny'd the Popes infallibility and Superiority to a General Council. 2. But that which might for ever filence this Irrational and Injust Claim of Infallibility in the Pope, is, that (for Matter of Fact) none of them, (though they were fometimes nibling at a kind of Supremacy) for above a Thousand Years after our bleffed Saviour, either did or dared pretend to Infallibility; and if they had, they had made themselves ridiculous. For, 3. It was notoriously known, that several of their Popes were Hereticks. For instance, (b) Liberius, (c) Honorius, (d) Vigilius, &c. And for Herelie Condemn'd in General Councils, as is evident from the Acts themselves, and has been demonstrated, not only by Protestants, but by very Learned men of the Roman Communion. he who feriously reads, and impartially considers their Papal Bulls, Breves, and Decretal (e) Constitutions:

flionibus Juris, tum falli. (b) Hieronymus de Scriptoribus Eccclesiast in Fortunatiano. (c) Vid. Hist Hæresis Monothliarum, per Fran. de Combesis Dominicanum Paris. 1648.p.65.&c. 121.&c. in i contra Pighium, Baronium, &c. probatevidenter Hon rium Synodo 6. damnatum. (d) Vid. D. Rich. Crakanthorp, in Vigilio dormitante. (e) Let any man read those two Constitutions before nam'd. 1. That of Innocent 3. Cap. Solicitæ 6. Extra de Major. & Obedient. &c. 2. That of Bonis. Cap. Unam Sanctam. 1. eodem Titulo. Extravag. Commun and if he have eyes, and will Impartially use them, he will find what I say, true. Or he may (with the same success) read the Bulls and Damnations of the Emperor Hin. 4. by Greg. 7. in Bull. Rom. 1638. Tom. 1. p. 49, 50, 51. And of Freder. 2 Ibid. p. 94, 95. by Innoc. 4. And the Excommunications of the same Empe-

por, by Greg. 9- Ann. 1239. Ibid. in dicto Bullario, Tom. 1. p. 89, 90.

and in them how ridiculously they reason, and prophane (rather than expound) Scripture, will have abundant reason to believe, that those Popes were so far from Infallibility, that their own Writings Convince them guil-

ty of Gross Ignorance and Folly.

s. Lastly, All the Apostles were Fundamenta Ecclesia, Domus Dei, Foundations of the Church, or House of God, (as has before been evidently proved from Scripture) and this was in all the Apostles Extraordinary, and a Perfonal Apostolical Priviledge, to which, (as it was in the Apostles) none of their Successors (no not the Pope,) ever did, or (with any reason) could pretend. And as this Apostolical Priviledge, so the other four before mention'd (1. Immediate Vocation, 2. Power to work 3. Universality of Jurisdiction. 4. Infallibili-Miracles. ty in all things they preach'd or writ.) I fay, all these Priviledges, were extraordinary and Personal to the Apoftles, and never were transmitted to any of their Succesfors. And this being granted, (as of necessity it ought and must) it will evidently follow, that Peter neither had, nor could have, that Monarchical Supremacy over the Apostles and Universal Church, to which the Pope and his Party vainly, and without any reason or ground pretend. For that Papal Supremacy and Monarchy they pretend Peter had, (according to their Hypothesis) confifted principally, in the Universality of his Jurisdiction over the whole Church, and his Infallibility, as a Judge, to determine Controversies of Faith; both which every Apostle had, (asmuch and as well as he) and therefore it was impossible, that (in these respects) he should have any Superiority (much less Supremacy) over the other Apostles, more than they over him; especially, feeing in Scripture, (to men who have good Eyes, and will impartially use them) there is not one Syllable looks that way. Nay, feeing our bleffed Saviour hath exprefly determin'd the contrary. The Apostles were disputing and reasoning amongst themselves, which of them should be greatest: (they had their Infirmities and ambi-0 2

(f) Matth. 20.

(g) Hew To, Primus feu Princeps, (plus est quam esse Magnum) alis Omnibus Major (yet this the Pope would have). Luc. Burgensis. in Math. 20. 27.

(b) Matth. 23.

(i) Gal. 1. 1.

* Joh. 1.40,42,86C.

tious desires). But our Saviour tells them- (f) Whoforver will be great among you (though Peter be the man) let him be their Minister; and whosoever will be (g) chief, let bim be your Servant. And again - (h) Be not ye call'd Masters, for one is your Master, even Christ (not Peter) and ye are Brethren; but he that will be greatest among you, shall be your Servant. The Apostles had no Malter under Heaven, but their bleffed Saviour; it was of him, and him Only, that they learned the Gospel, and that Immediately; they had it not from (i) any man, nor one from another. Our bleffed Saviour was their only Master and Superior, and they his Scholars, Subordinate to him, and co-ordinate amongst themselves. He tells them, that they are Brethren; Condiscipuli, Schoolfellows. Names which (in themselves, and in their Mafter's meaning) import Equality; especially as to any Jurisdiction one over another. There may be amongst Scholars of the same School, and Brethren, an inequality, (and so there was amongst the Apostles) 1. In respect of Age; some might be elder, some youn-2. In respect of their coming to that School; some ger. might come before others; So Andrew was first call'd to our bleffed Saviours School, (before Peter *). respect of Natural Parts and Abilities, some might have greater Capacities than others. 4. In respect of their Masters Love and Kindness, he might love one more than another, So amongst the Twelve, John was the beloved Disciple. Such inequality there was amongst them, and we willingly grant it. But to fay, (as the Pope, and many of his Party most vainly do) that amongst these Brethren, and School-fellows in our B. Saviour's School, Peter, (or any other) had not only an Authority and Jurisdiction, but a Monarchical Supremacy, over all the rest, this is so contradictory to our blessed Saviour's plain words, and the manifest and undoubted meaning of them; that were it not, that we know men may be fway'd with worldly Interests, and sometimes have strong De-Infions to believe a Lye; it were incredible that any Learned

Learned men should (with so much Considence, and no Reason) affert the contrary. To pass by all Testimonies of Ancient Fathers for many hundred years, and many fober Papists before Luther, (who neither knew, nor believed Peter's Monarchy over the Church and his fellow Apostles, his equals) fure I am, I. That Francis (k) Lucas Brugensis, a Roman Catholick (in our days) eminent in their Church for Dignity and Learning, fays the same thing I have done (and on the fame Texts) for the Equality of the Apostles, against Peter's pretended Monarchy. 2. And a greater than he, (I mean (1) Perrus de Marca Archbishop of Paris) convinc'd with the Evidence of the former Texts, and Truth, was of Opinion, and has publish'd it to the World, That our bleffed Saviour, at his Afcention, did not leave the Church establish'd in Peter, and a Monarchy; But in an Aristocratic, or the Colledge of the Apofiles. In which Colledge Peter was one, not Superior (much less a Monarch) to the other Apostles; and the Apostles left the Government of the Church Establish'd in the lishops, and Aristocratical; only he thinks, that both in the Colledge of the Apostles, and Councils of Bishops after them, there was (for Orders sake) to be a President, (not a Monarch, for that was Inconsistent with Aristocratie) And (if this will content them) we will grant it. Because we do know, that the Ancient Church allow'd the Pope the prime Place and Precedency in Councils, (for Orders fake) and that not by any Divine Right, (which was not in those days, so much as pretended to) but because Rome was the (m) Imperial City, and Metropolis of the Roman Empire; the greatness of the City usually giving greatness and Pre-

(Matth. 33.8. Omnes antem 203 fratres eftis. which words, Luc. Brugenfis faith thus -Quia fratres Simes, Neminem in Magiliario funzi Concedit --Fratres non Magifri Alii in Alio .-eftis Condiscipili,n mo in alium proprie agere poteft Magiftrum. Nallus aliorum Migisteriam mereatur, fe habere vos Om ies merito debeatis Condiscipalos. Christus Solus Omnium Magister agnoscendus. Ita L. Brugenfi; Commentar ing Evang. ad 23.Matth. 8. p. 251.vid. Hieronym in Gal. 2. 1. ubi dicit Petrum, Paulum, & reliquos Apostolos fuille æquales.

(1) Sed quia Ecclesia regenda est juxta unitatem, ne-

cessarium suit, Institui ab Apostolis modum quendam Communionis inter Episcopos, secundum Exemplum, A Christo datum in Institutione Collegis Apostolici; quod universum Ecclesiae Corpus repræsentabat; Ideoque præscribenda ab iis suit sorma regiminis, Aristocratici nimirum, ita ut unus Prasideret. Pet. de Marca de Concordia Sacerdotis & Imperis, lib. 6. cap. 1. § 2. pag. 58. Col. 1. (m) Conc. Chalcedon. Can. 28. Conc. Constant. 1. Can. 5. apud P. Crabb. Conc. Tom. 1. pag. 4!1.

cedency

(n) But it is not only Pet. de Marcu, but even the Popish Genera! Councils of Fifz, Con-Stance, and Bafil, and the Gallican Church and Sorbon, and the Ancient Church for a thoufand years after our bleffed Saviour, which maintain'd the same Doctrine Marca did; as is evidently proved by a Learned

cedency to the Bishops; such were Constantinople, A-lexandria, Antioch, &c. I know the Inquisitors at Rome have damned this Book of (n) Petrus de Marca, but this is no Argument, that what he has said, is not true; Grande aliqued benum est, quod à Nerone (ab Inquisitoribus) damnatur. To conclude this Point, if our Adversaries assent not to this manifest Truth, as (being contradictory to their worldly Interest and misconceived Infallible Pretensions) 'tis probable they will not; I shall make them this (to all unprejudiced Lovers of Truth) fair offer. Let them give me any one cogent Argument from Scripture or Universal Tradition (and nothing else can do it) whereby they can prove, the sollowing Positions; I will thank God and them for the discovery, and promise hereby to be their Proselyte.

Sorbon Doctor, Edm. Rechier. In Hist. Conc. General. I. 1. Edit. Colon. Ann. 1680. The defign of the whole Book is against the Popes Monarchical Supremacy and Infallibility. Vide

dici lib. cap. 13. pag. 393. &c.

1. If they can (by any fuch Argument) prove that Peter (by Divine Right) had fuch a Monarchical Supremacy and Jurisdiction over the Apostles, and the whole Church, (as is vainly pretended) I will yield the Cause. But if he had no such Power, it is impossible he should transmit the Power (he never had) to his Successors.

2. Let it be supposed, (which yet is evidently untrue) that St. Peter had such a Monarchical Authority and Jurisdiction, even over the rest of the Apostles, let them prove by any such Argument as is before-mentioned; that it was not only Temporal, and his only for his life; that it was not to have an end and period with his Person. For if it was, then his Successor (whoever he be) can have no pretence to it. For 'tis impossible, that any Successor, can have any legal or just Claim to that Power, which vanished and ceased to be, with his Predecessor, who possessed it only for his life.

3. Admit both these to be true, (which yet are equally and evidently salse) that Peter had such a Power, and that it was not Personal, but to be transmitted to his Successor, seeing such transmission must either be done by our blessed Saviour immediately, or (by Power deriv'd from him) by Feter. Let our Adversaries make it appear, that either our blessed Saviour himself, or Peter (by Power deriv'd from him) did actually transmit that Power to any Successor, and I submit.

4. Lastly, Suppose all these to be (what not one of them is) true; yet unless it do appear, that the Bishop of Rome (and not the Bishop of Antioch, (where they say Peter was Bishop sirst) was that Successor of St. Peter, to whom such Supremacy was transmitted; he can have no pretence to it. For in this Case, Idem est non esse non apparere. Let our Adversaries then make it appear, that either our blessed Saviour immediately by himself, or Peter (by Authority from him) did (o) transmit the Supremacy to the Pope, and we shall be satisfy'd; and thankful for the Discovery. And this brings me to the Second thing proposed before.

(a) I know that fome of them (e-minent for Learning and Dignity in their Church) lay; That our bleffed

Saviour did give Peter power to transfer his great Authority to his Successor, and only to him, not to any of the other Apostles; But this they say only, without any pretence of proof. And I commend their prudence, not to attempt impossibilities. Johan. Franciscus Bordinus Archbishop of Avignion, has published his Opinion, in these words——Christus universale Totius Ecclesse Caput Petrum constituit, qui suas Vices in Terris ageret. Quo quidem in Munere, of dum viveret, Aquales (mark that) habuit ceteros Coapostolos, Nulli tamen Eorum, quod à Domino accipissent, jus per Successionem in alios transferendi facultas suit. Soli Petro id Promissam, Soli Petro id Traditum, ut Petra esset, of post Christum Ecclesse sundamentum. Ita Johan. Fran. Bordinus Archiepiscopus Avenionensis, in Serie & Gestis Roman. Pontis. ad Clement. Papam 8. ad Annum Christ. 34. Tiberij 18.

2. The thing next to be enquired after is, Whether, and how it may appear that the Bishop of Rome is Peter's Successor. Our Adversaries say, (and vainly say it only) that Peter was Supream Head (after our blessed Saviour's Ascension) and Monarch of the Church; and from him, (Jure Successionis) the Pope derives his Monarchical Power and Supremacy; and that by the Institution and (p) Command of

(p) Petrus Romæ Sedem suam, Jubente Domino, collocavit. Bellarm. de Rom. Pontis.l.2. c.1. §.10-

(q) Probatur, Roman. Pontificem Petro Succedere, in Pontificatu Ecclefia universe ex Divino Fure & Ratione Successionis. Bellarmic. ibid. lib. 2. c. 12. S. Primum ergo. Papa in Petri Cathedra Sedet, Summum in eo dignitatis gradum, & Jurisdictionis amplitudinem, non Humanis Constitutionibus. sed Divinitus datum agnoscit: est Pater universalis Ecclesia Petri Succeffor, & Christi Vicarius, doc. Catechism. Trident.

our Bleffed Saviour, and fo not by Humane, but (q) Divine Right. This is a Polition of greatest Consequence, and will require good proof. Nor is it possible to prove the Bishop of Rome to be Peter's Successor in that Bishoprick, unless it first appear that Peter was his Predecessor in that Linus, Clemens or Cletus cannot (with any Truth or Sense) be said to succeed Peter, unless it appear first, that he preceeded them. Our Adversaries (I confess) do constantly (with great noise and confidence) affirm, That Peter did preceed in the Bishoprick of Rome; but sure I am, that hitherto, they have not brought any, fo much as probable (much less cogent and concluding) Reason to prove it: nor do I think it possible they should bring (what they neither have, nor can have) any true and concluding proof, to prove (what this is) an erroneous and false Po-And that this may not be begg'd and gratis dictum, I shall offer to the Impartial Reader, these Considerati-

Part. 2. cap. 7. S. 28. pag. 391. Edit. Parif. 1635.

(r) Bellarm. Locis proxime citatis, (ut & alij passim.)
And Pope Pius the Fisth in this his Impious Bull. S. 1. Christus Ecclesiam Catholicam uni soli Petro Petrique Successori Romano Pon-

1. When they (r) fay, That Peter fix'd his Episcopal Chair at Rome, Jubente Domino: Let them shew that (f) Command, and there will be an end of the Controversie; we will obey our blessed Saviour's Command, and the Pope too. But this they have neither done, nor can: It being impossible, they should shew that to be, which never was, nor ever had any being.

tifici in potestatis plenitudine Tradidit Gubernandam. (1) Nullum Christi, ea de re, Decretum Extat. So A Lapide Confess; in Apoc. 17. vers. 17. pag. 268. Col. 2. A.

2. That ever Peter was at Rome, (much less that he was Bishop there, for Five and twenty years (as is vainly pretended) cannot be made appear out of Scripture, or any Apostolical or Authentick Record; and therefore that he was there at all, (where he might be, as he was in many other good Cities, and no Bishop of any of them) must

must depend solely upon human and fallible Testimonies, (I fay, Testimonies certainly fallible, if not absolutely false; which many Learned men have, and do believe). Now feeing the whole Papal Monarchy and Infallibility, depend upon Peter's being Bishop of Rome, and the grounds we have to assure us, that he ever was there, are fallible and dubious; and feeing it is irrational (if not impossible) that any confidering Person, should give a firm and undoubted affent to any Conclusion, inferr'd only upon fallible and dubious premisses. Hence it evidently follows, That our Faith and belief of the Papal Monarchy and Infallibility is, and (till they find better, and more necessary premisses) must be fallible and dubi-And here I defire to be inform'd how it comes to be an Article of Faith, in their new Roman Creed; That the Bisnop of Rome is Vicar of Christ, and (t) Peter's Successor; which Article (with the rest in that Greed) they promise, (u) swear and vow, to believe and profess most Constantly, to their last breath. With what Conscience their Church can require, or they take such an Oath, Most constantly and firmly to believe, to their last breath, fuch things, for the belief of which, they have no grounds (if any) fave only fallible and very dubious, Ipsi viderint.

t

(t) Romano Fontifici, Ecati Petri
Apostolorum Principis, Successori, ac
Christi Vicario, veram Obedientiam
spondeo at pro Vid.
Bullam Pis 4. super
forma Juramenri
Professionis sidei,
in Conc. Trident.
Sess. 24. p. 452. Edit. Anv. 1633.

' (u) Hanc Catholicam fidem, extra quam nemo Salvus effe potest, quam in Prafenti profiteor, & teneo, eandem usque ad altimum vitæ spiritum constantissime retinere, &c. Spondeo, Voveo, juro: Ibidem.

(according to their Interest) are very desirous to prove out of Scripture, that Peter was at Rome; and to that end produce those words in his first Epistle—(x) The Church which is at Babylon salues you: And by Babylon, they say, the Apostle meant Rome: And for this they cite Papias in (y) Eusebim, That by Babylon, Rome is significant to be understood. So that (if this be true) Peter writ that Epistle at Babylon, that is, at Rome; and

(x) 1 Pet. 9.13.

(y) Primam Patri Epistolam Rome
Scristam (padr)
aiunt, quam Petrus,
Tegmnormegy BarGudwa appetit,
Eusebius Hist. 1. 2.
C.15. p.53. B. Valesio.

(z) Curiosesciscitabar (said Papias) à Senioribus, quid Purus, quid Jacobus, dicere solitiesjent. Néque ex Bibliorum Lectione, tantam me utilitatem capere posse Existimabam, quantam ex bominum vivâ voce. Euseb. l. 3 c. 39-p.111.

(a) 'En magadoorws dy dos, Ex Traditione non scriptà habuit novas

fo must be at Rome when he writ it: And the proof of this depends upon the Authority of Papias Bishop of Hierapelis, and those who follow him. Now how little Credit is to be given to Papias in this, (or any thing else) will manifestly appear out of the same Enfebius; who tells us, 1. That Papias was much given to Tradition; (2) inquiring (of the Elders who had heard the Apostles) what Peter, or James, or John, &c. had Said: thinking he get less benefit by reading Scriptures, then by the talk of those who heard the Anthors of them. 2. That he had by such (a) Tradition, strange Parables and Preachings of our bleffed Saviour, and other things very Fabulous: Such as the Heresie of the Millenaries; which he believed and propagated. That he thus errod, by (b) Misunderstanding the Apostles Doltrine: For (as Eusebing goes on) he was a man of very little understanding. 4. And yet (as the same Author says) he was the occasion that. (c) most of the Ecclesiastical Writers who followed him (Reverercing his Antiquity) err'd with him.

quaidam Servatoris parabolas & pradicationes, aliaque Fabulis propiora; inter que Mille Annorum spatium post resurrectionem, fore dicit. Euseb. ibid. p. 112. (b) Ita opinatus videtur Papias, ex male Intellectis Apostolorum narrationibus. Fuit enim Mediocri Admodum Ingenio Praditus. Euseb. ibidem. Lit.c. (c) Plerisque tamen post Ipsum Ecclesiasticis Scriptoribus, Ejusdem Erroris occasionem prabuit, hominis vetustate, Sententiam suam tuentibus. Ibidem D.ita etiam Nicephorus Hist. Lib. 3. cap. 20. pag. 252. D.

Objett.

(d) Colon.Allobr 1612.

(e) Paris. 1659.
(f) Papias eadem etate celebrus fuit; Vir imprimis disertus, & eruditus, ac Scripturarum peritus. Euseb. Hist.l.3. c. 36. Edit. Valesij. Sed in Edit. Christopherson. cap. 35. Græ. 30. Latinæ. Vertionis. (2)

I know, that in Eusebins (both in the worst Edition of him, by (d) Christopherson, (sometime a Popish Bishop of Chichester) and the best by (e) Hen. Valessus) we have a dem high Commendation of Papias; (f) At the same time (says Eusebius, as Valessus renders him) Papias was famous; a man very Eloquent and Learned) and well skill'd in Scripture. But Christopherson (his other Translator) goes higher, (as usually he does when it makes for the Catholick Cause) and in his Translation says more in Commendation of Papias, then is in the Text: For he tells us, That Papias (besides his knowledge of Scripture) was a man (g) cerus.

tainly

if this be true, then that Character I have given him before, is not so; and then his Antiquity (which was (h) great) and his great Learning, in all Arts and Sciences, as well as Scripture) consider'd; his Testimony, that Babylon, whence St. Feier writ, was Rome, will be more valid,

and of greater Authority.

In Answer to this; I fay, r. That all this Commendation of Papias before mention?!, is to far from having any Authority from Enfebius, that 'cis a plain Forgery. bim (as to this pallage) is evidently corrupted; and this Commendation of Papias (by whose Ignorance or Knavery, I know not) (huffled into the Text, long after Eusebiss his death. For, 2. Ruffinus (who Translated Enfebius his History above One thousand two hundred years ago) in the place above quoted, fays only thus--Avout this time flourished Polycarpe Bishop of Smyrna, and Papias Bishop of Hierapolis. So the Printed Edition of (i) Kuffinus by B. Rhenanus; and a very ancient and compleat MS. of Ruffinus (in my keeping and possession) exactly (k) agrees with it; and there is not one word of that Commendation of Papias, which is now extant in Eusebius: And therefore we may conclude, that anciently it was not there, but the Text of Enfebius (by fraud or folly) is fince corrupted: For had it been in Eusebins when Ruffin Translated him, there had been no reason he should have left it out. 3. And which is yet more confiderable, Valefius (a very Learned Roman Catholick) who last published Eusebius, Ingenuoully confesses, that of three or four Greek MSS. of Enfebius, which he made use of in his Edition, not any one of them (1) had that Commendation of Papias; and therefore he doubts not, but these words were (m) added by some ignorant Scholiast, contrary to the Judgment and Sense of Eusebius. For (fays (n) he) how is it possible that Eusebius should call Papias a most Learned Man, and most skill din Scripture, who in the Same (0) Book Says, he was A Kude and Simple Person, of

(h) Papias was a friend and familiar of Sr. Polycarpe. Eufeb. Hift.l.3.c.39 and Polycarpe furfered Martyrdom Ann. Chrift. 167. Baron. Annot. ad Martyrolog. Rom. ad diem Jan. 25.p. 81.Col.1.

Anfin.

(i) Quibus Temporibus floruit Polycarpus Smyrn orum Episcopus, & Papias similitèr apud Hisrapolim Sacerdotium gerens. Ruffi: 1.3.c. 35 in Excuso Rheparci. Basil. 1528.

(&) In Cod. MS. Ruffini eft.l.3 c 32.

(1) Totum hor Elogium Papia dest in nostris codizibus, Valesius in Not. ad 1.3. Eu cb. c. 36.p.

(m) Non dubito, quin hac verba ab Imperito Scholiaste adjecta sunt, prater Eusebij mentem & Sententiam. Valcsius

(n) Quomodo fieri potest at Eusebius
Papiam hic appellet
virum dostissimum,
& scripturarum peritissimum, cum in
fine Libri affirmat
diserte, Papiam Mediocri ingenio pra(o) Euseb.1.3.c.39.

ditum, Planeque Rudem ac Simplicem. Valefius ibidem. (o) Eufeb. 1.3. c. 39.

And his Ignorance especially Very Little Wit or Judgment.

appears (as in other things) in that

(p) Euseb.Hift 1. 3.c.39.p 112.Valein Edit. vide Nicephor.1.3. c.20.

(1) Act. 21. 8. Vid.Nicephor.Hift. lib. 3. pag. 252.C.

(r) Vid. Euseb. Hit.1.2.c.29.Hieronym.de Illuft.D. ct. c.18. Nicephor.1 3. C. 20.

(f) Joh. 20.30. 31. & 21.25.

1. He fays that Philip, whose Daughters were Prophetesses, was Philip the(p) Apostle; when the(q) Text, (had he read or remembred it) exprelly fays, That it was Philip the Deacon.

2. Papias said, (and in his Writings published his Opinion) That hearing (r) Oral Traditions, was more profuable, then reading Scriptures). That is, to hear the Stories and Tales of private and fallible Persons (and that in Matters of Religion) was more profitable, then to read the Sacred Oracles of God, penn'd by Divinely Inspired Infallible Persons. St. (f) John tells us, he had writ so many and fuch things, as were necessary and fusicient to Salvation, yet left out thousands of things, which he thought not necessary. But Papias (with great Ignorance and Impiety) preferrs the unwritten Tradition of those things concerning our B. Saviour, which the Apostles had omitted, as not necessary, nor so useful as those things they had writ. And so in Contradiction to the Holy Spirit and St. John (his Infallible Amanuensis) calls the Tradition of those unwritten things more useful, which they had omitted as not useful at all. And this his Ignorance and want of Judgment further appears,

3. Because Ensebius tells us, That he had (amongst his Traditions) (t) Strange and novel Parables and Doctrines of our bleffed Saviour, and other things more Fabulous; and amongst them his Millenary Heresie, of which he was Father, and (to the Infecting many others) did propagate it: And he fell to those wild Opinions chiefly by his Ignorance and Misunderstanding of Scripture; as Eusebins and Nicephorus tell us. And yet this simple Person, and Arch-Heretick, is the principal and prime Witness Rome has, to prove that Babylon (in the Epistle of Peter) fignifies Rome, and that Peter was there. For other place in Scripture, they have none, and only Papias (and his Followers) for that. By the Premisses, I think it may appear to Impartial Persons, That seeing Papias preferr'd Tradition (or some mens talk before

(t) Zevas Te TIvas,&c. Novas quafdam Servatoris parabolas as pradicatignes.

the Scriptures) that he was a man of very weak underflanding, and err'd by mifunderstanding Scripture, that he writ Fables rather than History, and maintain'd the Millenary Opinion, which Rome now calls Herefie: I tay, these things consider'd, his authority and credit is, (if any at all) very little; and yet 'is all our Adverfaries have (his Followers Testimonies being derived from, and depending upon his) to prove out of Scripture, that Peter writ that Epistle at Rome, or ever was This is a Truth fo manifest, that not only (") Protestants, but most Learned Roman (x) Catholicks, fay and prove, that Peter writ that Epistle, not at Rome, but Babylon in Chaldea. And further ; that he did not write it at Rome, will be evident from Scripture, and what their own most Learned Author confesses. For, 1. (y) Baronius tells us, It was writ, Anno Christi 45. 2. To make this probable, both he, Peravins, and others, generally fay; That Peter went to Rome in the fecond year of Claudius; which was Anno Christi 44. 3. But this a very Learned Roman Catholick evidently (z) confutes from Scripture, and good Authorities; and plainly shews, that Peter was always in Judea or Syria, till the death of Herod Agrippa, which was in the fourth year of Claudius, and the Six and fortieth year of our bleffed And therefore it was impossible that Peter should write that Epistle at Rome, in the Five and fortieth year of our bleffed Saviour, who never came thither till the year Forty fix, unless they will fay (and they do fay things as impossible) that he writ an Epistle at Kome when he was not there. 4. Nay, 'tis certain from what Luke fays in the (a) Acts of the Apostles, that Peter continued in Judaa till the Council met at Jerusalem about the Question concerning Circumcision, and the Ceremonial Law. Sure it is, that he was present at that Council; which was Anno Christi 51. tays (b)

(u) Scaliger in Annotat.in Joh. 18.
31. Petrus Kome nunquam fuit: seed pradicabat Th Statoro a. Aoias Cu-jus Metropolis erat Babylon, ex quâ scribit Epistolam suam. V.d. Johan. Rainoldum contra Hartum, & c.

(x) Tametfi Veteres Existimaverint Petrum vocabulo Babylonis significasse urbem Romam , probabilis eft Scaligeri Conjecturas qui ex ipsa Babylone scriptam'a Petro putat Epistolam hancad fudaos dispersos, &c. Petrus de Marca Archiepiscopus Parifienfis. De Concordia Sacerd. & Imperij 1 6.c. 1. 5 4. p.59.Tom.2.

(y) Baronius Annal. Tom. 1. ad A Da. Chrift. 45. 5. 16, 17. (2) Hec Senten

tia refelli videtur ex Affis Apostolorum, ex quibus constat Petrum, in Judæa ac Syria semper mansisse, usque ad ultimum Annum Agrippa, &c. Hon. Valesius in Noris ad cap. 16.1.2. Hist. Eccles. Euseb.p. 33.34.

(a) Act. 15 &c.

(b) Baronius Annal. Tom. 1. ad Ann. 51. 5 6.

Baronius,

(c) In Chronico Alexandrino Concilium Hierofo'ynit.
num refertur Anno Claudij 6. (Chisti 48.) melius dixisser.
7. Sic enim cuncta egregiè conveniunt,
65. Hen. Valetius in Notis ad cap. 18.
1.2 Hist. Eccles. Eucleb p. 37. Col. 2 A.

(d) Gal. 1.18.
(e) Gal. 2.1.8.9.
(f) They say, he sate at Rome 25.
years, and that he was martyr'd Neronis 13. or Anno Christi 68. so that those 25. years must begin Anno Christi 43. And then Anno Christi 51. he had sate at Rome eight years.

(g) 1 Pet. 1.1.

(b) The first E-pittle of Peter was writ Anno Christi
45. So Baronius Annal. Tom. 1. ad Ann. 45. § 16. And the same Baronius Annal. Tom. 1. ad Annum Christi 97. § 1. tells us, that the Revelation of St. John was writ Anno Christi 97. that is, 52. years after.

Baronius, Bellarmine, and others; the Learned (c) Valesius thinks (and gives his reason for it, (more probable to me, then any brought for the contrary Opinions) that the Council was held, Anno Claudij 7. and Christi 49. take which Computation you please, if St. Peter wrote that Epistle at Rome, Anno Christi 45. he must have writ there, feveral years before he came thither. 5. Nay, 'cis further Evident, (let that Council be when they will) that Peter was not at Rome, in the year st. which Baronius mentions, but at Jerusalem. For St. (d) Paul tells us, that three years after his Conversion, (which was about the year 37.) he went to Jerusalem to ice Peter, and found him there: And then (e) fourteen years after, (which was about the year 51.) he went to Jerusulem again, and then found Peter there. According to our Advertaries Computation, in the year 51. Peter had sate Bishop in Rome about (f) eight years; and vet St. Paul neither found, nor fought him at Rome (where he was not) but at Jerusalem, where he was, with the Iews, who were committed to his Charge and Cure. 6. Lastly, 'Tis evident, St. Peter writ that first Epistle to the Asiatick (g) Dispersion of the Jews, of which Babylon was the Metropolis: And fure it is, that when he fays, The Church of Babylon salues you; he intended (as all men do, who write Epistles of that Nature) that they should know where he was, and who they were who faluted them; which was impossible for them to do, if by Babylon he meant Rome. For at that time, Rome neither was, nor could be known to any by the name of Babylon; no Author (Sacred or Civil) having ever call'd Tis true, St. John above (h) Fifty years after, calls Rome, Babylon. But he writing Mysterious Propheties, spoke (to use Eusebins's word) Tooming Troops ufed many Types, Figures and Metaphors, to express future things. But that Peter, who writ no fuch Mysterious Prophetical Predictions, but the plain Duties, and Promises of the Gospel, should use such Types or Figures, has neither truth nor any probability. By the Premilles,

Premisses, I hope it may appear, that it cannot be proved out of Scripture, that ever Peter was at Kome.

4. But let it be granted, that it could be proved out of Scripture (which is manifestly untrue) that Peter was at Rome, yet thence it will not follow that ever he was Bishop there: much less for Five and twenty years, as is vainly pretended. For, 1. That he was Bishop of Rome (or any place else) there is not one syllable in Scripture: and so from thence there can be no proof of his Roman Bishoprick. And, 2. If it be granted (which is evidently untrue) that it could (out of Scripture) be clearly proved, that he was at Rome a longer time, yet hence it does not follow that he was Bishop there: For he was at Jerusalem, Samaria, Joppa, &c. (as is evident in Scripture) and yet our Adversaries neither do, nor (with any sense or reason) can say, that he was Bishop of all those places. 3. Ireneus (an ancient and an approved Author) expresly says, (i) That Peter and Paul constituted Linus first Bishop of Rome; That Anacletus succeeded him, and that Clemens (after the Apostles) was the third Bi-Shop there. After him, Eusebius lays the same thing; That after the (k) Martyrdom of Paul and Peter, Linus was the first Bishop of Rome. And again, speaking of the Bishops of Rome, he says, That (1) Linus was the first, and Anencletus (or Anacletus, as he is usually call'd) the second. And though Eusebins say, That Linus was (m) Primus post Petrum, the first Bishop of Rome after Peter; yet his meaning is not, that Peter was Bishop of Rome before him, as is evident by what he fays afterwards; That Clemens (n) was the third Bishop of Rome, after the Apostles Paul and Peter; and by what Ireneus said before him, That Clemens was the third Bishop of Rome after the Apostles. For if this be good consequence ---Linus was first Bishop of Rome after Peter; Ergo, Peter was Bishop of Rome too. Then this (in Irenaus and Enfebius, who both fay it) will be good Confequence also; Clemens was third Bishop of Rome after Paul and Peter; Ergo, Paul and Peter were both Bishops of Rome. The truth

(i) Fetrus & Paulus fundantes Ecclesiam Romanam, Lino Episcopatum tradiderunt. Succedit ei Anacletus, post eum Tertio Loco ab Apostolis Clemens. Irenzus 1. 3.

(k) Tis Se 'Papaciav, &c. Post + auli Petrique Martyrium, primus Ecclesia Romana. Episcopatum suscepit Linus. Euseb. Hist. 1.3.
c. 2. vide Niceph. 1.
3. cap. etiam 2.

1) Air & R & Tiger & Primus fuit Linus, secundus Anencletus. Euseb. ibid. 1. 3.

(m) Euseb.ibid.
1. 3. c. 4. πρῶτΘ
μετὰ Πέτεον.

(n)Clemens, µετὰ
Παῖλον χὶ Πέτεον.
Tertius à Paulo &
Petro Roma Episcopus. Euleb. loco dicto, c. 21. vide Epiphanium adversus
Hæreses, l. 1. Hæres.
27. Carpocratianorum \$.6.p.107.

(0) Sciendum est Eusebium Apostolos In ordine Episcoporam minime Numerare. Hen. Valesius in Annotate ad Hist: Eccles. Euseb. 1. 3. c.21 & Notarum. p. 50.Col.2.B.

(p) Lib. 3. Cap. 2. & Cap. 21.

(q) Gal.2.9. (r) Gal.2. 1.7-8.

(f) Gal.27.
(t) Unus & idem
mihi Evangelium
praputij, do Petro
Circamcifionis credidit; me mifit ad
Gentes, illum pofuit
in Judea. Hieronymus in Cap. 2. ad
Galatas. d.

(u) Verf.8. (x) Verf.9.

(y) 'As is evident in the A'ds of the Apoliles, and by his first Epistle writ (as Baronius fays) Ann. 45. Christi. Annal. Tom. 1. ad Ann. 45. Num.

truth is, that neither Consequence is good. Irenaus and Eusebius did indeed believe Paul and Perer Founders of the Roman Church, but neither of them to be Bishops there; which a Learned Roman Carbolick evidently faw, and publickly (o) acknowledges. By the way, let me observe; That Eusebins in two places here (p) cited, puts Paul before Peter: and not only Eusebius, (a fallible Author) but St. Paul himself puts James before (9) Peter. Now if Eusebius or St. Paul had known and believ'd St. Peter to have been (what the Pope and his Party, without any ground vainly Imagine) the Supream Monarch over the whole Church and the Apostles themselves; it had been a great Affront and Injury to St. Peter, and fuch an Incivility as St. Paul would not have been guilty of. 4. And 'tis yet more considerable, what St. Paul fays (r) in the place last cited; for there we have these things certain in the Text, 1. That Peter was the Apostle of the Circumcision; the Jews were committed to him, as his (f) Charge and Cure, as the Gentiles to Paul. 2. It was our bleffed Saviour who (t) Commisfion'd both of them, and appointed them those Provinces; for none else could. He only could affign them their Provinces, who gave them the Apostolical Power to govern them. Peter (as our Adversaries say) was Supream Monarch of the whole Church, had no Superior but our bleffed Saviour, and so none else to Commission him, or Appoint him his Province. 3. Both of them till that time, had diligently, and (with great Success) effectually labour'd in their (u) feveral Provinces; Peter amongst the Jews, Paul amongst the Gentiles. 4. By a mutual Agreement, they(x) consent and promise, That Peter (as he had (y) before, so) for (z) the future, He should go to the Jews, and make them his Charge and Cure, and Paul to the Gentiles. 5. And this Agreement was about the

Dispersion of the Jews, before he came to Rome; and Nicephorus says so too. (2) And 'tis certain, that after the year 51. (of which we now speak) he took the Jews for his Charge and Cure; as is evident from his two Epistles writ to them, Ann. 68. And the Consession of Barrance Annel Town and Ann. 68. And the Consession of Barrance Annel Town and Ann. 68.

rozius, Annal. Tom. 1.ad Ann. 68. Num. 2.

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year of our Lord 51. when (according to our Adversaries Computation) he was, and had been Bishop of Rome Eight or Nine years. 6. I desire then to know, Whether Peter (after this confent and agreement of the Apoftles) continued Bishop of the Gentiles at Rome, (as our Adversaries pretend he did) or not? If he did, he contradicted his Commission, which our blessed Saviour had given him, to be the Apostle of the Circumcision, and neglected the Jews, whom he had (a) Concredited to his care, and Committed to him, as his proper Charge. For to take the charge of the Gentiles and Jews too, was not only against his Commission, but against that Solemn Confent and Agreement of the Apostles beforemention'd, wherein it was agreed and promised, That Peter should go (not to Rome) but to the Circumcision, and Paul to the Gentiles. Nor can it be credible that Peter would act in contradiction to his Commission, and his Agreement fo folemnly made with the Apostles. But if at the time of that Agreement, (which was Anno Christi 51.) he either was not, (which is most true) Bishop of Rome, or then left it; then it evidently follows, That he continued not Bishop of Rome for Five and twenty years, as is by our Adversaries, (with great confidence and no reason) afferted. 7. And this is further manifest, from our Adversaries own Principles and Politions: Baronius tells us, That Peter was (b) Bishop of Antioch seven years; and at Rome five and twenty years: And for this he cites Eusebiss his Chronicon. By the way, (concerning what Baronius fays of Peter's being Bishop for so many years at Antioch and Rome) Obferve, 1. That Ensebine says indeed, that Peter (c) founded the Church of Antioch; and then, by our bleffed Saviour's Command, (as they fay) went to Rome. But so far is he from faying that he was feven years Bishop there, that he expresly says, That Euodim was the first (d) Bishop of Antioch. 2. When he cites Eusebius his (e)

(4) Gal. 2.7. Temiserras, &c. Petro Concreditum est Evangelium praputij.

(b) Quod spellat ad Ecclesiam Antio-chenam, hoc Anno (Christi 39.) Institutam à Petro, & septem Annis ab eodem administratam, & c. Baronius Annal. Tom. 1. ad Annum Christ. 39. 5.9.

(c) Petrus Ecclefiam Antiochenam fundans, inde Romam adiit. Euseb.in Chron. ad Ann. Claud. 1. And they fay he went to Rome, Our bleffed Saviour commanding him fo to do.Cum 7. Annos Antiochia sediffet, postea jubente Christo Romam venit. Longus A Coriolano in fummâ Conc. in Principio, in serie Pontificum.

(d) The 'Aymo-Xew 'Ennancias, &c. Antiochena Ecclesia Episcopus pri-

mus erat Euodius. Idem in Chronico, ad Annum Claudij 2. Aun. 39. S. 9.

(e) Baronius ibidem, ad

(f) All that Eufebius fay: is only this — Πέτεςς ο κορυφαίοι την εν 'Αντιοχεία πεώτην Θεμελιώσας Έκ- κλησίαν εις 'Ρώμην ἀπείσε κηρύτ ειν ευαγγέλιον. Ad Ann. Claudij i.

(g) The words
Baronius cites, 28
being Enfibius his
words Ad Annum
2. Claudij, are indeed(part of them)
Ad Annum 1. Claudij: but the reft
(Feter's being five
and twenty years
Bishop of Rome)
are neither at that,
nor any other year
of Claudius.

(h) Baronius Annal. Tom. 1. ad Annum Christi, 34. §.
1. & 2.

(i)Idem T. m.1. ad Annum Christi 69 §.9.

Chronicon to prove that Peter was Five and twenty years Bishop of Rome, and refers us, to what Eusebius (f) says) ad Ann. 2. Claudij. The man (who understood no Greek) is miferably mistaken; as Univertally he is, when he meddles with Greek Authors, unless their Translations be true) for Enfebius in his Greek Text, (as all know, and may fee) has no fuch (g) thing, as Five and twenty years; nay, he does not to much as fay, that he was Bi-Shop of Rome at all; much less that he was Five and twenty years Bishop there. But the Latin Copies (interpolated and corrupted, as thousands others are by Roman Arts) deceived him. But to let this pass; Baronius fays, That Peter was seven years Bishop of Antioch, and five and twenty of Rome. So that (in the whole) he was Two and thirty years Bishop in Syria and Italy, and took upon him the Charge and Cure of the Gentiles in those Provinces. Now our bleffed Saviour's Pathon and Afcension was (b) Anno Christi 34. to which if 32. be added (the time wherein Peter was Bishop of Antioch or Rome) the Product will be 66. So that from the Ascension of our bleffed Saviour till the year 66. Peter had taken the Episcopacy and particular Charge of a Gentile-Church; and his (i) Martyrdom was 13. Neronis, that is, Anno Christi 68. or (as Baronius computes) 69. whence (by this their Account) it evidently follows, that during all the time from our bleffed Saviour's Ascenfion to his Martyrdom (about two years only excepted) Peter was the Apostle and Bishop of a Gentile-Church. Which is, 1. manifestly untrue, and inconsistent with what is faid of Peter in the Acts of the Apostles, with his Commission, in which the care of the Circumcission was concredited to him by our bleffed Saviour, and with his Solemn Agreement with the Apostles to go to the Circumcifion, as Paul was to the Gentiles. And, 2. It is without any the least ground in Scripture, by which, it neither does, nor can appear that ever Peter was at Rome, fo much as for one Day, much less that he was Bishop there Five & twenty years. Nor can it appear in Scripture,

ture, that ever he was at Antioib, fave (k) once; nor is there any mention of any thing he then did there; fave that he diffembled, and was justly reprehended for it, by St. Paul; whereas it is evident in Scripture, that St. Paul was at Antioch for a whole (1) year at one time, constituted the Church there, confirmed them (m) afterwards in the Faith, and (n) ordain'd Elders to govern them, stay'd rhere a (o) long time; and (p) continued there preashing the Gospel; and yet (notwithstanding all this) if we will believe them; Peter was Bishop there, and not Paul. The truth is; though it be evident that Paul, as Apostle, did all Episcopal Acts there; yet 'tis certain, that neither he nor Peter, was particularly Bishop of that, or 3. It is utterly incredible, that Peter any other place. the Supream Head and Monarch of the Church (as they pretend) should for Two and thirty years be Bishop, and have the particular Charge and Cure of two of the greatest Cities in the Roman Empire, and that while the Apostlesliv'd; and yet none of them (nor he himself) in any of their Writings, should fay one Syllable of it, nor mention fo much as one fingle Episcopal Act done by him, in either of those Cities, in those two and thirty years; no nor St. (p) Luke in the Acts of the Apostles, nor St. Paul, who liv'd long in Antioch, and longer in Rome, and had opportunity, nay (had it been true) a necessity to mention it. He had need of a strong Faith, who can believe this; for my part, Credat Judens Apella, &c. 4. And as for Peter's being Seven years Bishop of Antioch, and Twenty five of Rome; it is further Considerable, That the greatest Patrons of this Popish Position, al-

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(k) Gal. 2. 11, 12, 13. &c.

(1) Ad. 11.26. (m) Ad. 14.22. (n) Ad. 14.23. (o) Ad. 14.26.28 (p) Ad. 15. 35. vid. Ad. 18.22,23.

(p) I confess Baronius, and Hisrom
(whom he cires,
Commentariorum
in Epistad Gal.lib.
1.cap.2.) tells us,
That Peter was Bishop of Antioch; &
are not well pleas'd
that Lukelest it out
of his History in

the Acts of the Aposses. Nay they speak irreverently of him, and say, That he less that, and many other things out of his History, by a Liberty or Licence he took to himself. Hanc cum tacuit Lucas, & alia Multa Historiographi Licentia Pratermist. Frimum Episcopum Antioche Petrum suisse Accepimus (says Hierome there) quod Lucas penitus Omist. But Hierome (though an excellent Person) had his Passions and Errors, and in that very place, indeavours to justifie Peter, as not to be blam'd, against the express words of St. Paul, Gal. 1.11. Luke writ by the direction of the Holy Ghost, and if he writ not all that Hierome or Baronius would have him, yet they should not Gensure him. Vide Baronium ad Annum Christi, 39. §. 8.

though they agree in the Conclusion, that Peter was so long Bishop at those two places; yet they Contradict each other, and the Truth; and by their own Positions, (to save their Adversaries that Labour) utterly Overthrow and Confute that Positionthey endeavour to prove. This Evidently anpears in this Case, as it is stated by Onuphrius, Baronius, and Bellarmine.

(9) Onuph, Panvio.in Annotar. ad Plat. in vitts Cont. ad vitam Petri.

(r) Ex bis 9. primis Annis, ug; ad Builliam An. 2. Imper. Claudif, Petrum Judea nun quamexeffiffe,ex quo & Paula, apertiffime Conflat. Idem. Ibidem.

(1) Petrus Cruci Affixus eft, novisgroo Neronis Anno, Christiviro 69. Ibi-

(t) Baronius Anmal. Tom. 1. ad An. 39. S. 8, 9, &c.

(") Baronius Ibidem. §. 13.

(x) Baronius Ibidem. 6.9. An. 39.

(y) Ann. Chrift. 59. Capirone & Rufo Coss. Petrus & Paulus Martyrium subiere. Annal. Tom. I.an Annum 69.5.1. Neronis 13.

(3) Vide Bellar. de feript. Ecclef. in Ferro Apostolo; 1. (a) Onuphrius tells us, That Peter remain'd constantly in Judea, for Nine (r) years next after our bleffed Saviour's death, that is till the year of Christ 42. after this, he was Bishop of Antioch Seven years; to the year of our Heffed Saviour 50. And then Five and twenty years be fat Bishop of Rome; that is, (by his own Computation) till the year of Christ, 75. So that by this Account, Peter was Bishop of Rome, Anno Christi75. And yet he there fays, That Peter (f) died, Anno Christi 69. And then (by his Calculation) Peter was Bi-

shop of Rome Six years after his death.

2. Baronius (t) states the Question thus. Peter came to Antioch Anno Christi 39. and was Bishop there (u) Soven years, that is, till the year of Christ 46. And then he fays, that from Antioch Peter went to Rome, and fat there Bishop (x) Five and twenty years; that is, till the year 71. And fo (by his own account) Peter must be Bishop of Rome two years after he was dead: For the same Baronius tells (y) us, that Peter died Anno Christi, 69. And though this Account of Peter's Episcopacy at Rome, be not only Erroneous, (but to all Intelligent Persons) Ridiculous; yet (z) Rellarmine maintains the same Opinion, not only in Contradiction to Onuphrius, but to Eusebius, Hierome, Epiphanius, &c. (a) whose Opinions Baronius endcavours to confute. In short, as there is no ground in Scripture, that Peter ever was at Rome; so that he was Twenty five years Bishop there, neither Scripture

(a) Vide Baronium Annal. Tom. 1. ad & Chronol. fuz Part. 2. ad Annum 39, &44. Ann. 69. 5. 2.

nor purer Antiquity affords them any proof, or probability: Eusebius his Greek Chronicon, basely (b) corrupted in a Latin Version of it, about Four hundred years after our bleffed Saviour, being that they must

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6. Our Adversaries had ill luck, when they made Peter first Bishop of Rome, attributed the Supremacy to him. and (that he might have it) made the Pope his Succe!for. For had they chosen Paul in stead of Peter, they might have had far more (though not enough) to prove (and that out of express Scripture) both Paul's Supremacy, and the Popes Succession to him. For these following Particulars (every one of them) may evidently be proved out of Scripture. 1. That the Romans were (c) Gentiles. 2. That Paul (by our bleffed Saviour's (d) Appointment) was the Apostle of the Gentiles, Peter was not, but of the (e) Jews. 3. Paul was two whole (f) years at Rome, Converted, and Established a Church there; but it cannot appear by Scripture, that Peter was ever there. 4. The Care (TROWY ENNANGION) (g) of all the Churches lay upon St. Paul; no such thing in Scripture ever said of Peter. 5. St. Paul made Orders and Constitutions for the good Government of (b) All the Churches (without any Authority, Leave, or Commillion from Peter) no fuch thing ever faid of Peter, cither in Scripture, or primitive and pure Antiquity. 6. St. Paul writ a Long and Excellent Epistle to the Romans, Peter did no fuch thing. Had the Holy Ghost in Scripture expresly told us, I. That our bleffed Saviour had Appointed, and Commission'd Peter to be the Apostle of the Gentiles (and fuch were the Romans), 2. That he was two whole years residing at Rome, Converting and Establishing a Church there. 3. That the Care and Cure of All the Churches lay upon him. 4. That he made Orders and Constitutions for the Government of All The Churches. 5. That he had writ an Epistle to the Romans, to Confirm them in that Faith. he had preach'd among st them: I say, had all these things been in Scripture expresly faid of Peter, our Adversaries with:

(b) Vide Jos. Scaligeri Animadverf. in Chronologica Eufebij; Amftelod. 1658. p 189.

(c) Rom. 1.13. (d) Act. 22. 21. Gal.27.8.

(e) Ibidem.

(f) Act. 28.30,

(8)2 Cor. 11. 28. 1 Cor. 7.17.

(b) "Oulos Ev Tais Exxinoiais मल्जवाद डीवनवंडमणmas (hinc diaray. ua & olatayn, Edictum, Constitutio) So I ordain in all Churches. Versio vulg. frigide -In Exclesiis Omnibus doceo. I Cor. 7. 17: vide Act. 18.2. (i) I confess Eellarmine would (out of Denieus as he vainly think) perswade us, that both Peter & Paul were Bishops of Rome. Irreneus (says he) lib. 3.cap. 3.fixit Catalogum Romanorum Episcoforum, & primo locoponit Petrum & Paulum. De Rom. Pontif. lib. 2.cap. 4.§ 6.Irenzus.

(k) Series & Successio Rom. Pentif. fic eft : Primus Jesus Christus. Longus à Coriol. sum. ma Concil. in Prin. in Serie Rom. Pontif. We have the very same words in the Edition of Platina, De wis Pont. Col. Agripp. 1626. But Platina (basely corrupted fince his death) has no fuch thing in the Old Edition, 1485. But

with great noise and confidence would (and with far more reason and probability might) have afferted Peter's Supremacy, and his Roman Episcopacy, and that the Pope was, and is his Successor. But seeing not one of all these is said of Peter, and every one of them expresty faid of Paul, it is Evident, that there is far more reason and probability (and that grounded upon express Scripture) that Paul was Bishop of Rome (and not Peter) and fo the Pope might be his Successor. And yet our Adverfaries (i) reject Paul, and will have Peter their first Bishop (though some of them impiously say, our (k) blefsed Saviour was their first Bishop) That St. Paul was not Bishop of Rome (notwithstanding all the former things faid of him, in Scripture) we believe and know, and willingly grant. But on the other side, to say, that Pcter was Bishop of Rome, concerning whom no such things are faid in Scripture, either in express terms, (as they are of Paul) or by Equivalence or any just Consequence; this we fay, is very irrational. For in things Moral or Historical (and of such we are now speaking) which are Incapable of Physical or Mathematical Demonstration, the highest prudential Motives and Probabilities will, and ought to carry the Assent of all wise men: and therefore seeing it is deny'd (and justly too) that Paul was ever Bishop of Rome, though the Probabilities, grounded on Scripture, that he was fo, be far greater than Peter can pretend to; for our Adversaries to say, that Peter was Bishop of Rome, must be, and is, evidently irrational. If the great probabilities we have that Paul was Bishop of Rome deserve not our Assent, certainly we cannot rationally conclude from far less probabilities that Peter was fo.

to make our blessed Saviour the first Bishop of Rome, is not only erroneous, but implous 1. He never was at Rome. 2. He was not sent, save to the lost Sheep of the House of Israel, (not in Person sure, not to be a Bishop of any Gentile Church). 3. There was no Christian Church at Rome while he liv'd of which he could be Bishop. 4. Our blessed Saviour remains a Priest for ever, and cannot have any Successor: Heb. 5.6. And therefore Bellarm. justly denies our blessed Saviour to have any Successor, because he is Pontifex aternus. Bellar. de Script. Eccles. in T. Aquina

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But when they would magnifie the Pope's Power and Supremacy, (having no better Arguments) they make use of several Honorary Titles given to the Bishop of Rome, and his See, and of some Priviledges which they take (or misake rather) to be peculiar to the Popes, such as these.

1. The Bishop of Rome in many Stories and Canons, is called (1) Apostolicus. 2. His See is call'd Sedes Apostolica, and Cathedra Apostolica. 3. He is call'd Successor Petri. 4. Vicar of Christ. 5. That our blessed Saviour gave him the Keys of the Kingdom of Heaven, &c.

Object.

(1) Aposto'icus non nisi à Cardinalibus inthronizandus. Gratian. Dist. 79. Part. 1. & Ibidem. Can. 1. Ali-

ter inthrenizatus non est Papa vel Apostolicus, sed Apostaticu. &, Can. si Papa 6. Dift. 4. in Lemmate. Damnatur Apostolicus, sua & fraterna salutis negligens.

I confess that these, and many such (m) Particulars have been urged, and (as pertinent) stood upon by several Popes in their Bulls, their Decretal Constitutions and Epilles, and generally by all their Party; especially the Clergy (Secular and Regular) whose great and principal Interest it is, to maintain the Papal Supremacy: for if that fail, they irrecoverably fall with it. In some Centuries past, while gross Ignorance and Tyranny, benighted and overaw'd this Western Part of the World, such Arguments did their Business; For sew could, and (the danger being very great) few, or none, durst Answer them. But after Luther arose, and Learning reviv'd, all knowing and impartial Persons did see and know, that all the Arguments they did (or could) bring from such Topicks, were not only Inconfequent, but indeed impertinent and ridiculous. That this may not be gratis dictum, I shall indeavour to make it appear by plain Instances, (and I hope effect it) that none of those Honorary Titles or Priviledges do, or can afford any just ground of that Supremacy, and Papal Monarchy, they now so earnestly contend for; And here

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(m) Bellarmine gives u: a Catalogue of fifteen fuch Papal Titles; which are thefe -- Papa, Pater Patrum, Christianorum Pontifex, ummus Saceidos, Princeps Sicerdotum , Vicarius Christi , Caput Ecclefie, Fundamen. tum Ecclefie, Paftor Ovilis Domini, Pater & Doctor Omnium Fidelium, Rector Domus Dei , Cuftos vinea Dei, Sponfus Ecclesia Dei, Apoftolica Sedis Prasul, Episcopus universalis, ex quibus Omnibus & Singulis Aperté Col-

ligitur Ejus Frimatus. De Romano Pont. lib. 2 cap. 31.

I. It is to be observed, that the word Apostolicus, which (for some Ages last past) the Pope has Assumed, and

(n) Cum Episcopus Civitatis fuerit demortuus, Eligitur alius, & veniunt ad Apostolicum cum Electo, ut eis Consecret Episcopum. Alcuinus de Divinis Officiis cap. 36.

(o) Petrus de Marca de Concordia Sacerdotij & Imperij. Tom. 2. lib.6. cap.3. §.3.p.

(p) Sequens atas abstinuit-

(q) The Arch-

bishop of Paris next before cited,

amongst the Apo-

Stolical Churches

(befides those I

have named) rec-

kons Alexandria, Ephefus, Ancyra, Co-

rinth, Theffalonica,

and he might have

his Flatterers given him, as peculiar to himself, was Anciently a Title given to all Archbishops. So (n) Alcuinus Flaccus tells us, That when a Bishop was Elected they fent him, ad Apostolicum, that he might Consecrate The Learned Archbishop (o) of Paris, tells me this; and also that this was the use of that word in the Sixth Century, in the time of Gregorius Turonensis, who was made Bishop about the year 572. but afterwards, That Title was (p) appropriated to the Pope. Now I defire to know of our Adversaries, how The Title, being Appropriated to the Pope, does make more for his Supremacy, than it did for the Archbishops, when it was common to them all?

& deinceps Apostolici Titulus Soli Summo Pontifici attributus est ab Authoribus. Idem Ibidem.

> 2. That Rome was Sedes Apostolica, and Cathedra Apostolica. we grant. Because we are sure St. Paul (though not as Bishop) fate there. But that Peter ever was there, neither we nor our Adversaries are, or can be fure. it is, and (by our Adversaries) must be granted too; That Ferusalem, Antioch, and other (q) Churches (befides Rome) were Sedes Apostolica, and Ecclesia Apostolica, and eo Nomine, were of great esteem in the Ancient Church. But the Bishops of none of them then did, or could pretend to any Supremacy, much less to an Ecclefiaftical Monarchy: And why Rome should more than they, when our Adversaries can, and will give (which as yet they never did) any Just and Cogent Reason, I shall submit. (r) Tertullian also reckons the Apostoli-

added Philippi, &c (De Concordia Sacerd. & Imperij, lib. 7. cap. 4. §.7. Tom. 2.p. 224.) for Tertullian adds it in the place next cited. (T) Age jam qui voles Curiofitatem melius exercere in negotio salutis tue, percurre Ecclesias Apostolicas, apud quas Ipse adhuc Cathedre Apostolorum suis locis Presidentur; apud guas Ipsa Authentica Litera eorum recitantur, sonantes vocem, & reprasentantes faciem uniuscujusque. Proxima est Tibi Achaia, habes Corinthum: Si non longe es à Macedoniâ, habes Philippos, aut Thessalonicenses. Si potes in Asiam tendere, habes Ephesum: si autem Italia adjaces, babes Romam, &c.

Tertullian. de Præscript. cap. 36. p. 338. Edit. Pamelij, 1662.

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cal Churches, fuch as Covinth, Ephelus, Theffalonica, Philippi, Rome, &c. and tells us, That Cathedra Apostolorum, the Chairs of the Apostles were then in those Apostolical Churches; That Bishops presided in them; that if they had great Curiosity and Care of their Salvation, they should make their Address to those Apostolical Chairs and Churches. He sends them not all to Rome, and Peter's Chair there : But (faith he) if thou art near Macedonia, thou bast Philippi and Thessalonica to go to; If in Asia, Ephesus; If in Achaia, Corinth; If thou art near Italy, thou bait Rome to Address to. He knew no Supremacy or Infallibility annex'd to Perer's Chair at Rome, more than to Paul's at Corinch, or Philippi. He directs them to that Apostolical Chair and Church which was next them, and Judged that fufficient, without going to Rome. The Bishop of Rome in those days, pretended to no more Supremacy or Infallibility in the Apoltolical Church and Chair at Rome, then the Bishop of Ephesius or Corinth, in the Apostolical Chairs and Churches of those Cities. If Sedes Apostolica, and Cathedra Apostolica be a sufficient ground to infer and prove Supremacy; then either all fuch Churches must be Supream, (which is impossible) or none at all, which is certainly true.

3. But they say; The Bishop of Rome is Peter's Successor, and on this they principally and generally ground his Supremacy; as derived to him, (s) Jure Successionis, and (t) Jure Divino too; by Divine Right and Succession. Now if this be true; if Succession to Peter carry Supremacy with it, Then seeing they constantly say, 1. That Peter was (u) seven years Bishop of Antioch before he was at Rome. 2. And that (x) Euodius was his Successor there.

(f) Ecclefix Rom.
specialius in Petro,
Coli Terraque retinet habenas. Gratian. Can. Si Papa. 6.
Dift. 40.

(t) Jus Successionis, Pontificum Romanorum in eo sundatur; quod Petrus Sedem suam, Jubente Domino, Roma Collocaverit. Bellarm. De Rom. Pont. l. 2.c. 1.

(u) Ecclesia Autiocheia hoc Anno (Christi,39.) à Petro Instituta, & 7.

Annis abeodem administrata. Baron. ad An. Christ. 39. 5.9. Tom. 1. p. 269. Edit. Antverp. 1612.

(x) Baron. Ibid. 5. 18. p. 272. and in their present Roman Breviary, Antverp. 1660. They have a Holy-day for St. Peter's Installment at Antioch; In Cathedra Sancti Petri Antiochie, (so they call it) In parte Breviarij Hiemali, ad diem 22. Februarij. And we are there told, that that Festival was call'd Cathedra Petri; Quia Primus Apostolorum Petrus hodie Episcopatus Cathedram suscipisse reseratur. Ibid. Lect. 3. p. 760. Col. 2. And for this they cite St. Augustin De Sanctis, Serm. 15. a known supposititius and spurius scrap, unworthily sather'd on St. Augustin.

I defire to know, why the Supremacy did not descend to Enodins, his first and immediate Successor? For admir. that Peter had fuch Supremacy, and that it was not Perfonal, but to be transmitted to some Successor; (both which are manifeftly untrue) yet feeing fuch Transmiffion of his Supremacy, must be done either, 1. By some Act of our bleffed Saviour. Or, 2. By some Act of Peter, transmitting his Supremacy to his Successor at Rome, and not to Enodins at Antioch: it will concern our Adversaries to shew such Act of our blessed Saviour. or Peter. For if they can, we will submit, and give the Cause; but if they cannot then seeing idem est non esse & non apparere; they must pardon our unbelief, if we affent not to that, which they cannot prove. I fay, cannot prove; there being not one syllable in Scripture or Antiquity for Six hundred years, I might give more Jeither express affirming, or from which it may (by good Consequence) be deduced, that either our bleffed Saviour or Peter did transmit such a Monarchical Supremacy and Infallibility to the Bishop of Rome, more then to the Bishop of Antioch. If any man think otherwise, let him give us good proof of the contrary, and we will give him thanks and the Caufe. 2. But admit that the Pope succeeds Peter, and really fits in Cathedra Petri, as his Successor, (which is evidently untrue) yet this will not prove his Monarchical Supremacy; if it do appear that any other Apofile succeeded our blessed Saviour (before Peter was Bifliop any where) and by his own Appointment, fate in our bleffed Saviour's Place and Episcopal Chair, as his Successor; I say, if this appear, then as our blessed Saviour is far greater then Peter, fo his Successor will be greater then the Pope, and have a fairer pretence for the Supremacy, as our bleffed Saviour's immediate Successor, then the Pope can possibly have, as Peter's. Now for this, let our Adversaries consider what Epiphanius fays, Thus; (y) James the Brother of our Lord was the first Bisnop, when our blessed Saviour concredited and resigned to him, before all others, his Throne or Episcopal Chair on Earth.

(y) ΠρῶτΟ οῦΤΟ είληφε τῆν καΒίδεαν, &c. Hic
primus Episcopalim
Cathedram capit,
cum ei Ante Cæteros
Omnes, Saum ei in
Terris Thronum Dominus tradidisset.
Epiphanius advers.
Hæres. 1. 3. Tom.2.
Hæres 78. §.7. pag.
1039. B.

Earth. And here let it be consider'd, 1. That in Scripture our bleffed Saviour is call'd (z) a Bishop, Universal Bishop of the Church; with (a) Monarchical and Kingly 2. He was in a particular and peculiar way Bithop of the Jews; he had Existing, a peculiar Overfight and Cure of them. He was fent (in Person) only to (b) them: He constituted a Church amongst them, Ordain'd Apostles, and Seventy other (c) Interior Minifters, whom he fent to Preach and do Miracles in Confirmation of their Doctrine; he constantly preached the Gospel amongst them, and did all those Acts a Bishop should do in his Diocese. 3. And Ferusalem being the Metropolis of the Jews, Epiphanius tells us, that it was (on Earth) his Throne, (Thronus suus) his Episcopal Seat, or Chair: where he usually was, preach'd and did Miracles. 4. He fays, That our bleffed Saviour chose Tames, before all the rest, (even before Peter) and concredited and resigned to bim, Thronum suum, bis Episcopal Seat, and that James was Bishop of Jerusalem, is attested by all Antiquity. And this probably was the Reason, 1. Why Paul (d) names James (as Bishop of Jerusalem) before Peter. 2. Why in the Council of the Apostles, James (and not Peter) gave the definitive (e) Sentence. So that these things seem to me certain, 1. That our bleffed Saviour, though Bishop of the Universal Church, yet he had a particular Episcopal Cure, and Charge of the Jews, as his Father was King of all the World, yet particularly of the Jews. (f) 1 Sam. 12. 12. it was (g) Oconparia. 2. That James was his Successor in that Cure. 3. And (if Epiphanius say true) our blessed Saviour himself appointed him his Successor. Let our Adverfaries (by fo good Authority) shew; that Peter was our bleffed Saviour's Successor, either at Rome, (as some of them, before-mention'd, only pretend) or any where else; and (for my part) let them take the Cause, Otherwise, if they cannot, then we may evidently conclude, That if James never did, nor could pretend justly to a Monarchical Supremacy over the whole Church,

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(2) 1 Pet. 2.25. (4) Rev. 17.14: & 19.16.

(b) Matth. 10.6. & 15.24. Rom. 15. 8. (c) Luke 10.12.

(d) Gal.2.9. (e) Act. 15. 13.

(f) God your King: (fo Samuel tells them) and fo I Sam. 8. 7. and cap. 19.19.

(g) So Fosephies and Philo call the lewish Government , from Moles to Saul. God was personally their King. 1. He himself personally did give them all their Laws. 2. He personally sent his Vice-Roys, Ainses, Foshua, and all the Judges. 3. He received and perfonally answered all their last Appeals, which are evident Characters that he was their Supream Power, their King.

though

though our bleffed Saviour's Successor; much less may

the Pope for succeeding Peter. Q. E.D.

4. But the Pope (they fay) is Christ's Vicar; and that he is, or should be so, we grant. But we further say; that many thousands (besides him) are Christ's Vicars as welland as much as he. This has been manifestly proved before. I shall only add; that the Treat Fathers (who, fay they, (b) were inspired by the Holy Ghost, and so furely Infallible) exprelly fay, and Synodically define. That our bleffed Saviour before his Ascension, left all Priests bis (i) own Vicars, to whom, as to Presidents and Judges, all Mortal sins were to be Confes'd. And (k) Aquinas, (and their Schoolmen) fay; That in the Church, the Bishop is Christ's Vicar; and they prove it well, from the express and plain words of the (1) Apostle; and they might have added also 2 Cor. 5. 20. And Henry Holden, a Learned Sorbon Doctor, in his Annotations upon those Texts, fays the fame thing. And now if to be Christ's Vicar, give any ground or pretence to Supremacy, then all Bishops and Priests (who are confess'd to be Christ's Vicars) may pretend to Supremacy as well as the Pope. And they being Christ's Vicars as to the Power of Absolving and Retaining Sins, (m) every poor Priest has as much power to absolve the Pope, as he him. So that any Argument drawn from this Title, that he is Christ's Vicar, to prove the Popes Supremacy, is not only inconfequent but impertinent, and indeed ridiculous: And yet upon this ground, and another as infignificant, Pope Innocent the Fourth, in their General Council at Lions, Excommunicates and Deposes the Emperor Friderick; Seeing (fays the Pope there) we are Christ's (n) Vicar on Earth;

(h) Synodus de Spiritu Sancio, qui est Spiritus Sapientix & Intelletius Edocta declarat,&c. Concil. Trid. Seff. 21. de Communione, cap. 1. And yet what it declares there is most evidently untrue.

(i) Christus a Terris Ascensurus ad Cælos, Sacerdotes sui infius Vicarios reliquit tanquam Prafides ac Judices, ad quos Omnia Mortalia crimina deserantur. Conc. Trid. Sest. 14. De Pænitentia, cap. 5. De Consessione. Vid. Aquinat. Par. 3. Quæst. 8. Art. 6. in Corpore.

(k) Aquin. 2. 2. Quzit. 88. Art. 12. Fralatus gerit Vicim. Christi.

(1) 2 Cor. 2 10.

(m) Si periculum mortis immineat, approbatus que desit consessarius, quilibet Sacerdos potest à quibuscunque censurus & peccatis absolvere. Rituale Romanum Pauli Papæ 5. Justu Editum Antverp. 1652. De Sacramento Pœnirentiæ pag. 61. & 62. (n) Cum Jesu Christi Vices teneamus in Tirris, Nobisque in Petri persona dictum sit, Quodcunque Ligaveris, &c. Memoratum Principem Omni Dignitate privatum denunciamus, & Sententiando privamus; Omnesque et Juramento Fidelitatis astrictos, à juramento absolvimus; inhibentes ne quisquam de cætero ei, ut Imperatori pareat; & qui inst favorem aut auxilium prestiterint, sint ipso sacto Excommunicati. Cap.ad Apostolicæ, 2. Extra de Sent. & re judicata, vid. Cap. Quanto 3. Extra de Translatione Episcopi. and it was in the Person of Peter said to us, Whatsoever thou binds on Earth, shall be bound in Heaven; we declare and denounce the said Friderick deprived of all bis Honour and Dignity, absolve his Subjects from all Oaths of Allegiance, and Excommunicate all who shew him any favour, or obey him as Emperor. And to the same purpose their Trent Catechism tells us; (0) That the Pope has (by Divine Right, (not by any Human Constitutions) that Supream degree of Dignity and Jurisdiction, over the Universal Church, as Peter's Successor, sitting in his Chair, and as Vicar of Christ.

(0) Cum in Petri Cathedra Sedeat, sammum in eo Dignitatis gradum, non ullis humanis constitutionibus, sed divinitus datum agnos-

cit: Estque Moderator Universalis Ecclesia, ut Petri Successor, & interris verus Christi Vicarius. Ita Catechis. Trident. part. 2. cap. 7. de Ordinis Sacramento. S. 28. vid. etiam Bullarium Romanum, Tom: 1. pag. 347. Col. 1. S. 6. where Alexand. Papa. 6. gives all the West-Indies to the King of Spain, as Vicar of Christ.

- 4. But that which they press with most noise and confidence, is, That our bleffed Saviour gave Peter the Keys of the Kingdom of Heaven. They seem to be in love with these words, Dabo Tibi Claves, coc. For in their (p) Offices, for only two of St. Peter's Festivals, they are repeated almost Twenty times. But how impertinent this is, to prove any Supremacy (much less their Papal Monarchy) will evidently appear, in that this Power of the Keys, which they would appropriate to the Pope, was given to the rest of the Apostles, as well as to Peter (as is proved before) nay to every Bishop and Priest in the World. For, 1.fo their own Roman Breviary, published by the authority of Pope Pius the Fifth, and afterwards revised by Clement the Eighth, and Urban the Eighth expresly says; for having told us, that our bleffed Saviour gave the Keys to Peter: it follows; (q) That this power did pass to the other Apostles and Princes of the Church. 2. Their Trent Catechism, having (r) spoke of the Power of the Keys; afterwards tells us, to whom our bleffed Saviour gave and concredited that Power before he Ascended into Heaven ; And it was To the (f) Bishops
- (p) Vide Breviarium Romanum, in Cathedra S. Petri Antiochiz. Febr. 22. & in F sto Cathedra S. Petri qua Roma primum Sedet. Jan. 18. Breviarij parte Hiemali-
- (9) Petro dedit claves; transivit quidem etiam in alios Apostolos vis potestatis illins, & in omnes Ecclesia Principes. Breviar. Rom, in Festo Cathedr. S Petri Antioch. Febr. 22. Lect. 9. Part. Hiemali. pag. 762. Edit. Antverp. 1660.

(r) Part. 1. cap. 11.5.4. (f) Eam potestatem Episcopis & Presbyteris concessit. Ibid. 5.9.

(t) Joh. 20. 22.

(u) Poneif. Romanum justu Clement. 8. restitutum Rom. 1611. p. 52. AccipeSpiritum Sanctum quorum remiseritis peccata, remittuntur eis; & quorum retinueritis, retenta sunt.

(x) Declarat Synodus,falfas effe De-Arinas Omnes, que ad alios quo vis preter Episcopos, & Fresbyteros, Clavium Ministerium extendunt. Putantes verba illa, quodeunque Ligaveris, oc. o quorum remiseritis peccata, remittentur, &c.ad omnes fideles indifferenter dicta, &c. Concil. Trid. Self. 14. De Poenttentia, cap.6.

(y) Matth. 16.19. & Joh. 20.23.

(3) Conc. Trid. Antv. 1633. p.152.

and Presbyters. So that Catechism, publish'd according to the Decree of the Council of Trent, by Pope Pius the And, 2. Their Roman Pontifical gives the Authentick Form how they Ordain a Pri. ft; in which the Power of the Keys is given to every Priest, in the very fame (t) words our bleffed Saviour did give it to the Apostles- (u) Receive the Holy Ghost, whose sins you remit, they are remitted; And whose sins you retain, they are retained. 4. Lastly; The Trent Fathers are yet (if that be possible) more express; For speaking of the Sacrament of Pennance and Absolution, They (x) declare all their Opinions to be false and erroneous, who think that the Exercise of the Ministery and Power of the Keys, belong to any, save the Bishops and Presbyters; and who think those words - What soever you shall bind on Earth. And those sins you remit shall be remitted, &c. to be spoken indifferently to all the Faithful; and so think that any of the Faithful may bind and loose, remit and retain sins. In which words the Council does (I suppose) Infallibly Declare (at least in our Adversaries Opinion) 1. That those two (y) Texts (which are cited in the Margent of the (z) Council) are to be understood of the Power of the Keys; though in one of them (that of John) the Keys be not expresly named. 2. That the Exercise of that Power of the Keys belongs To the Bishops and Presbyters, but to none else; neither to Lay-men nor any Inferior Orders.

By the Premisses, I think it evident, (and confess'd by our Adversaries) that every Apostle had the Power of the Keys, as well as Peter, and (since they left the World) every Bishop and Priest, as well as the Pope. Whence it further (and manifestly) follows; That 'tis impossible that the Bishop of Rome, or any of his Party, should (as they vainly indeavour) prove his Supremacy from his power of the Keys; which is common, and really possess'd by so many thousands beside himself. For this is just as if Titius should brag, that he is far richer then Sempronius, because he has Five hundred pounds

pounds per Annum; when Sempronius has an equal Estate, and of the very fame value. Or as if Sejus should iay he had far greater Power then Cajus, when the Power given shem by the Emperor was equal and the same. And yet fuch is the vanity and folly of their pretended Infallib'e Judges, that in their Bulls, and Papal Constitutions, received into the Body of their Canon Law, Dabo Tibi Claves, this Power of the Keys, is laid as a (fandy and infignificant) Foundation, on which they build the vast and Insupportable Fabrick of their Supremacy. I shall instance onlyintwo (though I might in many more,) 1. In that famous Decretal of Innocent the Third (before cited) wherein he impioully and ridiculoully indeavours to prove, that the Papal Dignity, is as much (a) greater than the Imperial, as the Sun is greater than the Moon: And amongst other wild and ridiculous Arguments to prove his equally wild and extravagant Polition, he comes at last to this, Dabo Tibi Claves, to the Power of the Keys, as the most known ground of his Supremacy. 2. The fecond Instance, is that of Pope Innocent the Fourth, in his Impious Excommunication and Deposition of the Emperor Friderick, (who had been before Excommunicated by his Predecessor Gregory the Ninth) in the Council of Lions. It is (b) Extant in the Canon Law, and two things there prefix'd to that most Impious Decretal. 1. That he depos'd Friderick in the Courcil, for a perpetual (c) memory of it. And so it stands for a perpetual memory of his Antichristian Pride and Impiety. 2. That the Pope can Depose the (d) Emperor for lawful Caufes. And then, in that Impious Decretal, he grounds his Power to Depose the Emperor principally upon the Power of (e) the Keys; which (he fays) was given to him in Pc-

(a) Vide Cap. Solicit. 6. Extra de Maj ir. & Oxedientia. Where the Lemma or Title prefix'd to that Decretal is thus - !mperium non præeft Sacerdotio, fed subest, & ei Obedire tenitur. This he indeavours to prove by leveral ridiculous Instances; and then comes with Dabo Tibi Claves, o quodcunque Ligaveris, as a most known ground of his Supremacy. 11. lud tanquam Notifimum omittamus, quod Dominus dixit Petro er in 1 etro ad Successores ipfins; Quodeunque Ligaveris, erit ligatum in Calis, &c. Nihil excipit, qui dixit quodcunque, eri. And a little before he tells the Emperor of Conflantinople, (to whom he writes) Quanta eft inter So-

lem & Lunam, tanta inter Pontifices & Reges, differentia cognoscatur. (b) Cap ad Apostol.

2. De Sent. & re Judicata. In. 6. (c) Innocentius Sacro prasente Concilio in Memoriam Sempiternam. (d) Papa Imperatore m deponere potest ex causis ligitimis. (e) Cum à Christo Nobes in Fetri persona dictum sit; Quodcunque Ligaveris super Terram, Ligatum erit in Cælis, &c. Memoratum Principem, suis Ligatum peccatis, Omni Dignitate privatum denunciamus, sententiamus & privamus; Omnésque ei Juramento astrictes, à Juramento perpetuo absolvimus; Inhibentes ne quisquamis sibi de Cætero, tanquam Imperatori pareat.

ter, when our bleffed Saviour said, What soever thou shalt bind on Earth, should be bound in Heaven, &c. so he, (and his Predecessors and Successors generally for this Six hundred years last past) applies that Power of the Keys (which purely spiritual) to carnal and temporal ends, and impious purposes. And here it seems to me, considerable, (and I believe will seem so, to pious and disinteressed Persons) that in former (f) Roman Breviaries (as also in our Portiforium or (g) Breviary of Sarum; and in the (h) Missals of Salisbury and (i) Hereford, we have this Prayer;

(f) Vid.r. Breviarium Romanum, by Card. Quignonius, approved and highly commended

by Clement the Seventh, and Paul the Third, and often printed at Paris, Ann. 1536. Again, Ann. 1537. and at Lions, Ann. 1543. and at Lions, 1546. and 1548. and again at Lions, Ann. 1556. and at Antverp. 1566. and though it be the best Breviary Rome has had this Six hundred years; yet 'tis damn'd by Pius the Fifth, Bulla Romæ dat. 7. Idus Julij, 1568. 2. Breviarium Romanum, ex Decreto Concilij Trident. Jusiu Pij 5. Antverp. Editum, 1568. & iterum, 1585. (g) Portiforium Salis. Lond. 1555. Part. Hiemali. in Festo Cathedr. S. Petri, F. br. 22. (b) Missale Secundum usum, Sarum, Paris. 1555. eodem festo & die. (i) Missale secundum usum Heresord Rothomagi, 1520. eodem festo & die.

Cælestis, Animas Ligandi atque Solvendi Pontisicium tradidisti; Concede, ut Intercessionis ejus Auxilio, &c. O God, who by giving the Keys of the Kingdom of Heaven to thy Apostle Peter, hast concredited and delivered to him the Pontisical Power of binding and loosing mens Souls, grant that by the help of his Intercession, &c. Where it is evident that, (in the sense and plain meaning of this Prayer and Scripture too) the Power of the Keys is spiritual, to hind mens souls, (if impenitent) and (if Contrite and truly Penitent) to loose them. I say spiritual, for edification and saving mens souls, and not temporal, for Deposing Kings and Emperors, and absolving their Subjects from their Oaths of Allegiance.

(E) Breviar. Rom.
Antv. Ann. 1660.
parte Hiemall, in
Festo Cathedr. Petri Antioch. Febr.
22. p. 759. & parte
æstivå in Festo Cathedræ Petri Romæ, Jan. 18. ibid.
p.608.

2. But this Doctrine was not pleasing to the Pope and his Party; And therefore in their late (k) Breviaries and (1) Missals, they have left out the word Animas, Souls;

(1) Missal. Rom. Antverp. 1619. in Festo Cathedra Petri Roma, Jan. 18. p. 331. And they have the same again in Festo Cathedra Petri Antiochia, Febr. 22.

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and say only, that God had given Peter Peter Power of binding and loosing; and not mentioning in that Prayer, what it was he had Power to bind and loose.

2. But that we may better know their meaning and reason why they left out the word Souls; it follows, a little after in those late Offices - m) Tu es Pastor ovium, Princeps Apostolorum; Tibi (n) tradidit Dens Omnia Regna Mundi; & Ideo Tibi tradite funt Claves Regni Colorum. They all agree, That the power of binding and loofing is (as they call it in that Prayer) Pontificium, the Pontifical or Papal Power; and having told us, That God had given All the Kingdoms in the World, to Poter and his Successors; they add, That Ideo, Therefore he gave him Pontificium, the Papal Power of binding and loufing, Superior to all Kingly (o) Power; fo that they might, by it, Depose Kings and Emperors, if they were not Obedient to the Pope; for so their Popes (as appears before) have, in Thefi, affirm'd, and (in their Bulls, their Publick and Authentick Constitutions)approved, and publickly maintain'd that Doctrine; and (in Praxi) to the fatal Mifchief and Disquieting of the Western World, the ruin of many Princes, and scandal of Christian Religion, impiously acted according to it, and put it in practise; when they had advantage and opportunity.

(m) Dict. Brev. Rom Antv. 1660. in Festo Cathedra Perri Antiochia, Febr. 22. In Resp. polt Lect. 4. p. 750. Partis Hiemais. And that it might not be forgotten, (being a Doctrine that make: fo much for the Papal Interest) it is repeated again, in Festo Perri & Pauli, Jan. 29. Partis æftivæ, pag-482. in Festo Pe. tri ad vincula. Ibid-P.541.

(n) Though I find the word Animas left out in fome of their older Offices; yet

these words Tibi Tradidit, &c. I find in none till of late. (a) The Popes Tribural (they say) is Supremus Justitia Thronus. So Pius the Fifth in this his Bull, §. 3.

By the Premisses, I hope it may (and does) appear, that all those Honorary Titles given to the Pope, or his See, (Apostolicus, Sedes Apostolica, Cathedra Apostolica, Peter's Successor, Christ's Vicar, the Power of the Keys, Prince of the Apostles, &c.) having been anciently given to thousands (beside the Pope) who never had, nor dream'd of any Supremacy: Though in these late, and worst Ages, they have been appropriated to the Bishop of Rome, and (though old and innocent Titles) made use of, to amuse and deceive the Ignorant, to cover, and give some colour and credit to new Errors, and made Arguments to prove (what

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he never had) the Popes Supremacy; yet 'cis evident

Vide Oil-

Marcioni-

17)

contra

ginein Dialogo

Rad. Westenium,

p. 247. & Weffe-

mij Notas, pag.230.

231. Pet. Delalan-

de Concil. Antiquorum Galliæ Sup-

plemento, pag. 35.

36.39. Beronium

in Notis ad Marty-

Pologium Rom. ad Diem, Jan. 10. c.

p. 35. Nomen Pa-

pe transit in Digni-

tatis Nomen, ut Cle-

that all fuch Arguments, drawn from fuch Topicks, are not only inconfequent, but (as I faid before, and still believe) impertinent, and indeed ridiculous; and conclude nothing, fave that furely they who bring fo bad, had no better Arguments. Two other words there are (Papa and Summus Pontifex) now appropriate to the Bishop of Rome, and as generally and impertmently used (as the former) to Infinuate (what they can never prove) the Popes Supremacy. For many Learned men have evidently proved (or confefs'd) that anciently, every Bishop was called (p) Papa, a Pope, and Summers (q) Pontifex too. Baronius a most zealous and partial Affertor of the Popes Supremacy and Monarchy over Kings and Emperors) has, in the tlace quoted in the Margent, confess'd (what without great Impudence he could not deny) that anciently every venerable Presbyter was usually call'd Papa, or Pope. Afterwards (he fays) the word Papa became common to all the Bishops, though more particularly given to the Bishop of Rome; and he further adds, That the name Papa continued common to All the Bishops, for Eight hundred and fifty years; till Hildebrand (Pope Gregory the Seventh) in a Council at Rome, in the Tear, 1073. decreed, That there should be but one Pope (meaning himself) in the whole World. Here we see, that Hildebrand that Prodigy of (r) Antichristian Pride and Tyranny) appropriates the name Pope to himself and See, which had for Eight hundred years (he might have

nici venerandi co no- See, Which had for Eight hundred years (he might have mine Appellarentur.

Postea nomen issud capit esse peculiare Episcoporum, usque enim ad Annum 850. Nomen commune suit omnibus Episcopis, inde peculiarius tribui consuevisset Rom. Pontisici, & sequitur, p. 36. Gregorius Papa 7. in Concilio Roma babito, 1073. Statuit, ut Nomen Papa unicum esse in toto Mundo, & (7) Vide Per. de Marca de Concord. Sacerdotij & Imperis, lib.6. cap. 13. § 3. Tom. 2. pag. 126. Col. 1. So Russinus calls Chromatius, Pontiscem maximum. Vide Russia. Opuscula, Paris. 1580. Epist. ad Chromatium, Pontiscem maximum, post pag. 194. So clemens Romanus (one of the best and ancientest Popes Rome ever had) calls every Bishop Apx 1882, Summus Sacerdos, Clemens Rom. Epist. ad Corinthios, per Patr. Junium, p. 53. Edit. Oxon. 1633. (r) Plerique tum privatin tum publice, Hildebrandum Antichristum pradicant, Titulo Christi, negotium Antichristi agitat: in Babylonia in Templo Dei Sedet. Super Omne quod Colitur, extollitur, quasi Deus sit, se errare non posse gioriatur, & C. Aventinus Annal. Bojorum, lib. 5. pag. 352. & lib.

9. pag. 473.

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faid a thousand) been commonly give to Bishops and Presbyters, as well as to the Pope. Now Ldefire to know how this, or any of the aforelaid Honorary Titles or Priviledges, (which were common to all Bishops, and usually given them, for many Ages, as well as to the Billiop of Rome); can be an Argument or Ground of the Popes Supremacy, which were confessedly no ground of any such Sepremacy in other Bishops, who had the very same Titles and Priviledges, as well, and as much as he? Suppose twenty Swans (possibili posito in esse, nil absurdi sequitur) to have equal whiteness, and the same degree of that Quality: To fay that any one of those Swans was, by far, the whitest Swan in the World, when as nincteen others were as white as that one: Or suppose twenty men of Equal Piety, all having the same Degree of Goodness and Vertue; to fay, that any one of them, was, by far, the most pious man in the World, when nineteen others were as pious as he; this were certainly irrational, and ridicu-And yet our Adversaries reason no better, when they fay, The Pope being Christ's Vicar, and having the power of the Keys, has a Monarchical Supremacy over all the Bishops in the World; when all those Bishops are Christ's Vicars, and have the power of the Keys, as well as he. But enough (if not too much) of this. For were it not for the great noise, number, and confidence of our Adversaries, such miserable inconsequent Reasonings, might deserve Pity and Contempt, rather than any ferious Answer.

7. Having made some Observations upon the 'Emyparh, or Title and Preamble of this Impious Bull; I come now to the Penal part of it, to observe what Punishments and Curses are contain'd in it, and the Persons against whom they are denounc'd. For although in the Title prefix'd to the Bull, 'tis calld', The Damnation and Excommunication of Queen Elizabeth only; yet thousands besides the Queen, are concern'd in those Curses, (as will appear anon.) Here then is to be observed,

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Observ. 7.

(f) Flagitiorum Sirva. Ita § 1.who they are who speak ill of Dignities, (which the Arch1. That in this Uncharitable Bull, the Pope Anathematizes and Excommunicates the Queen, as a Slave of (1) Impiety, as an (t) Heretick, and a Favourer of iteraticks, and Cuts her of from the Unity of Christ's Body.

Angel would not do of the Devil) St. Fude tells us, in his Epistle, vers. 9. (t) Apostolice potestitis plevituling declaranus pradictam Azabeth Hareticam, & Hareticorum fautricen, Anaicematis Sententiam incarrisse, Esse que à Christi Corporis anitate praecisam. 8. 3.

(u) Quin etiam iplan pratenso pradicti regri jure, necnon omni & quocunque t ominio, Dignitate, Privilezio que
privatam S.4. And
again; Dietam Eletabeth. Pratenso
jure Regni privamus.
S.5.

2. He deposes and deprives her (so far as the plenitude of his Userped Power and Tyranny could) of her presented (u) right to the Crown of England, and of all, a d all manner of Dominion, Dignity, and Priviledge. By the way; what the Pope speaks here (notwithstanding his Infallibility) is neither reason nor sense; For if her right to the Crown, was only (as he calls it) Presented; he could not possibly take it away, no not by his plenitude of Apostolical Power (if he really had it): For, 1. (Notwithstanding all his Excommunications and Cursing) she might keep that Right, and as strongly pretend a Right to the Crown after, as before his Anathema's.

2. Any if she had only a pretended Right, then he could not deprive her of any real Right; it being impossible to deprive her of a Right the had not.

(x) uem Proceres, Subditos, & populos dicii Regni, ac cateros omnes qui illi Quomodocanque juraverant, à Juramento bajufmodi, ac Omni prossus Dominij, fidelitatis & Obsequij debito. Perpetuo absolutos, prout no Authoritate presentium absolumus. Ibid § 5.

3. He absolves all her (x) Subjects, and Ail Others, who were bound to her by Any O.uh, from their Oaths, and all Debt of Fidelity and Obedience, and that For ever. Where observe, 1. That 'cis not only her own Subjects he absolves from Oaths of Allegiance; but All Others, who were bound to her, by Any Oath whatfoever. So that if any French-man, Dutch, or Sp.miard, any Pagan, Jew, or Turk had sworn to pay her Ten thousand pounds, really (and by the Law of God and Man) due to her; he absolves them from their Oaths; and so (if they had not more Honesty and Conscience then he) she must loose her Money. The Pope, in the mean time, being more kind to Turks and Pagans, then to (a far better Christian then himself) Queen Elizabeth. 2. He abiolyes them from all fuch Oaths For ever. So that

if the Queen had (y) turned Papist, none of her Subjects (if the Popes Absolution had been valid) were, by an Oath, (unless they took a new one) bound to Obey her as their Sovereign.

(v) Nay, fach is their Antichristian Tyranny and barbarous Cruelty to those they call Herecick; that when

they are once astually and judicially condemn'd; though they turn good Catholicks; and repent never to fincerely; and though our bletted savi ur Jesus would pard in renitents, yet Antichist will not. For by the Popish Law, such Penitents are to be put into Prison, and be immured there, and live and dye in a meterable condition. Si dieat Hereticus se velle ponitere, as Harifes abjurare, devisioni ordia possitivaciji, ut tiareticus paritens, & perpena immerari. Nic. Eymeticus, Direct. Inquisitorum part. 3 pag. 516. Col. 1. And Frant. Pegne in his Commentary upon Fymericus there. Comment. 40. p. 517. Col. 2. Num. 202.

- 4. Nor does he only Absolve all the afore-mention'd (Subjects and all others) from all Oaths made to the (2) Queen; but also severely interdicts and prohibits them all, to Obey any of her Laws or Commands. That is; he forbids them to do that, to which (by the indispensable Law of God and Nature) they were absolutely bound.
- s. And if any of the Persons mention'd in the aforesaid Particulars, did (a) otherwise, and obey'd any of her Laws or Commands; he pronounces the fame Excommunication and Anathema against them. So that, 1. If any French, Spanish, or Italian Papills lived in England in Queen Elizabeths days; (after the Bull and Excommunication was publifled, as many did, and do, either as Merchants or Travellers) and obey'd the Laws of England; (as of necessity they must, and ought to conform to the Civil Laws of the Country where they live) all these, (by this wild Bull) did stand Excommunicate. Nor had they any way to Escape it, but either by Leaving the Kingdom, and all their Trade and Interest in it, to their great loss, and possibly the ruin some: Or by staying here, and disobeying the Queens Laws, (which never was, nor would be permitted) to undergo all the Severity and Penaltics of those Laws. 2. But (which is yet much more strange) suppose any Jews, Turks, or Pagans in England in the Queens time; he Excommunicates all those, if they obey the Queen; But surely this rash

(Z) Pracifimes

Inverdicionus universis & Singulis
Proceribus, subditis, Populi & Alis
Pradictis, neille Ejusue Monitis, Mandati, & Legibus
Audeant Obedire. Ibid. § 5.

(a) Precipimus /
universis & ingulis Predictis, ne Ejus Mandatis aut
Legibus Audeant Obedire. Qui secus egerint, eos simili Anathematis Sententià Innodamus. Ibido.

and Impious Sentence, was not pronounc'd è Cathedrà; for (which is no good Sign of his Infallibility) he does in this undertake a thing beyond all the Power he did or could pretend to, an absolute Impossibility. For Excommunication being a Seclusion and Depriving a man of Ecclesiastical Communion, a turning out of the Christian Church; it was absolutely Impossible that either Peter, or the Pope his pretended Successor, should deprive those of a Communion they never had, or turn them out of a Church in which they never were.

(b) Rom. 13.4.

(c) Their Petition was, That Their most holy Lord Gregory the Thirteenth, would give a Declaratory Explication

of Pius the Fifth's Bull, against Queen Elizabeth, and her Adherents; that it might be understood so, as always to bind her and the Here-

Catholicks, as matters then stood; but hereafter, when Publick Execution of the Bull may be had. The Answer was, These graces the highest Bishop hath granted to Rob. Parsons and Ed. Campian (who are now coming into England) the Seventeenth day of April, 1580. in the Presence of Father Oliver Manark Assistant. Cambden in his History of Elizabeth. ad Ann. 1580. Elizabeth 23. pag. 217. Edit. Angl. Lond. 1635.

6. He Excommunicates all Papifts as well as Protestants, if they obey'd any of the Queens Laws or Commands. So that their Case was this; If they obey'd the Queen, their Sovereign, (to whom they ought a natural and fworn Allegiance) the Pope Curies and Damns them; and if they did not obey her, (as St. (b) Paul affures us) God himself would condemn them. Certainly, all pious and considering Persons will think this an easie choice; and that it is better rather to Obey God than Men, and believe St. Paul rather than the Pope, and yet such is the Power of Error and strong Delusion, that the generality of the Papifts, (I do not fay all) choose to obey the Pope; as shall appear evidently anon, by their many open Rebellions, and continual Plots and Conspiracies to disquiet the Government, and their Indeavours (by Pistol or Poyson) to Assalfinate and take away the Queens Life. 2. That all Papifts who gave any Obedience to the Queens Commands or Laws, were Excommunicate, as well as Protestants, is evident by this: That the Popish Party (c) petition'd Pope Gregory the Thirteenth, Ann. 1580. Elizabeth 13. That he would declare, that the Bull of Pius the fifth should always bind the

Queen

Queen, and all Hereticks, but not the Roman Catholicks, As Things then stood; but bereafter only, when That Bull might be put in Execution. They were willing to Obey the Pope, and Disobey their Queen, when they had an Opportunity; They Petition the Pope to give them leave to do, what God (by Divine Law, Natural and Positive) had Commanded them to do; that is, to obey their Lawful Sovereign, and that they will Obey no longer, than till they have a Power and Ability, (with Security to themselves and Estates) to Disobey.

Judge can Legally Condemn any; Two things are necessary to proceed; 1. Cognitio (d) Causa, a Convenient Knowledge of the Cause; What Accusation the Actor or Plaintiff brings; what Answer and Defence the Rews, or Defendant makes. 2. That the Proofs and Evidence be such, as may be a just ground for a Damnatory Sentence, either the Judge or Sentence, (or both) are unjust.

Qui aliquid Statuit, parte inaudita altera, Aguum licet Statuerit, haud aguus fuit. (d) The necessary of these things ariseth from the Infirmity and Fallibility of all Human Judges; which is attested by Pope Innocent the Third, in the Canon Law; Judicium Dei veritati, semper inititur, Judicium autem Ecclesix, nonnunquam opinionem sequitur,

quam & fallere Sape contingit, & falli; propter quod contingit interdum, ut Qui Ligatus est apud Deum, apud Ecclesiam sit solutus; & qui liber est apud Deum, Ecclesiastica sit Sententia innodatus. Innocent 3. Cap. A Nobis 28. Extra. De Sententia Excommunicationis. It is Pope Innocent the Third who says this; and if he was Infallible, (as the Jesuits, Canonist, &c. pretend) then the Church of Rome does (Sape) often err in her Excommunications; and if he was not Infallible, then both he and his Successors may err.

And hence it was that a Pagan Judge could truly say, It is (e) not the manner of the Romans to deliver any man to Dye, before he who is Accused have the Accuser face to face, and have Licence to Answer for himself. Such was the Justice of Pagan Rome. But as Christian (or, I fear, Antichristian) Rome, the Case is alter'd. Pius the Fifth, the pretended Vicar of Christ (our blessed Saviour) Anathematizes and Damns many hundred Thousands, even

(e) Ad.25.16 ..

(f) Gen. 18.20,
21. The Cry of the
Sins of Sodom was
great; but before God
did destroy them, I
will go down And
See, whether they
have done Altogether according to
the Cry of it, which
is come to me; and if
not, I will know.

Two whole Kingdoms at once, Causa Indicta (f) & in-audita. An Asion so prodigiously Impious, as hath no ground or pretence for it in Nature or Scripture, or any Precedent amongst Pagans or Christians for a Thousand years after Christ; till Hildebrand, one of the worst in the Papal Catalogue (to the Scandal of Christianity, and satal Disturbance of Christendom) unhappily Introduced it, and his Successors since, have (with like Antichristian Pride and Tyranny) impiously practised it.

Si Judicas Cognosce. God gives us an Example, that we ought to be sure of the sin, which deserves it, before we pass Sentence to punish it. But the Pope here, Curses two Kingdoms, without any Hearing or C gnizance of the Cause, or possibility to know (notwithstanding the Cry might come to Rome) that every one whom he Cursed, deserved it. 2. God would have spared Sodom and Gomorrab for ten righteous men, Gen. 18. 32. But the Pope Curses two Kingdoms, though he neither did, nor possibly could know, but that there might be in them Ten thousand pious Persons who deserved it not: Nay, he Excommunicates them for their Piety to God and their Prince, in Obeying the Commands of both, to which by the Law of God and the Land, they were indispensably obliged.

Observ.

(g) Vide Bullarium Romanum
Romæ, 1638. & ibi
Excommunicat.
Frideric. 2. à Gregor. 9. Conft. 13.
Tom. 1. p. 89. & Excommunicat. Hen.
8. à Paul 3. Tom 1.
p. 514. &c.

(h) Gregory the Thirteenth, and Sixtus the Fifth, renewed the Bull of Pius the Fifth. Camden's Hiftory of Q Elizabeth, Ad Ann. 1588. p. 360 361.Edit.Anglicanz.

8. Seeing it appears by this Bull of Pope Pius the Fifth, (as by many more fuch, published by his (g) Predecessors and (b) Successors) that the Bishops of Rome Usurp and Exercise such a vast extravagant Power, to Excommunicate Kings and Emperors, to Depose and Deprive them of all their Dominions, Honour, and Dignity; to Absolve their Subjects from their Oaths of Allegiance and Fidelity: To Inhibit and Interdict them (against the Laws of God and Man) to give any Obedience to their Lawful Sovereigns; and if they do, to Anathematize and Curse them for fo doing; and lastly, to Excommunicate whole Kingdoms at one (Causa indicta & inaudita) if they do their Duty, and give any Obedience to their Prince, when they forbid them, &c. I fay for this, (and many other Reafons) I believe the Bishop of Rome has the fairest Plea, of any in the World, to be that Man of Sin, and the great Antichrist spoken of in the Gospel. It is neither my intention or business now, fully to dispute that Question. Whether the Pope be Antichrist? (many have with great success already done it) I shall only (in short) give the Reader two or three Arguments or Motives, which (at present) induce me to believe that the Pope is Antichrist; And those Motives, either grounded on Scripture, the Consessions of our Adversaries, the Testimonies of many and great men before, or the concurrent Consent of the Resonmed Churches since Luber. Here consider,

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1. That it is not only (i) Confesed by our Adversaries (in their Commentaries on 1 Per. 5. 13. The Church of Babylon Jalutes you) but indeavour'd to be proved by many Arguments they bring, That Rome is that Babylon, St. John Speaks of, in the Revelation; which he calls the Great Whore, Mother of Harlots, and Abominations of the Earth, and (in more plain terms) The (k) Great City which reigns over the Kings of the Earth; which cannot polfibly be meant of any but Rome, that being then the only great City, which Reigned over the Kings of the Earth. I know that some of them would have (1) Pagan Rome meant: but this evidently untrue; for, 1. It must be Apostatical Rome; (as indeed it is) for the Apostle expresly tells us; That Antichrist will not come, till an (m) Apostasie and falling from the Faith come first: which cannot be meant of Pagan Rome; it being impossible they should fall from the Faith, who never had any. is meant of that Babylon, or Rome, which St. John calls the (n) Great Whore, and Harlot: but in Scripture,

(i) See the Annot.on 1 Pet. 5.13. & Tirinus the Jefuit fays, (in his Comment. on the fame Text) unanimiter afferunt Patres @ Doctores Orth dixi, Citati ayıd Bellarm. Riberam , Viegam , Pereriam, Alexar. Co. per Babylonein, Rom. inteligi. And fo Corn. A Lap. on the fame place: the same A Lapideupon Rev. 17. 16. on thefe words -Hi odient fornicariam,scilicet, Babylonem; i. e. Romam. Vide Hen. Valef. in Notis adlib. 2. Eufeb. Hift. cap. 15. Notarum p.33.Col 2. Riberam in Apocal14.8.5.25.

(k) Rev. 17-18. (l)Pamelius Annot.ad lib. 3. Tertul.adverfus Marci-

onem, num. 98.pag 687. (m) 2 Thest. 2.3.vid. 1 Tim. 4.1. Anos novo at Tis misews, An Apostacy from the Faith. (n) Rev. 17.1, 5. And so Hier. calls her (alluding to this Place, Cum in Babylone ver-farer (says he) & Furpurate Meretricis essem Colonus, & Jure Quiritum viverem, &c. in præs. ad Did. Alex. de Sp. S. T. 6.p. 217. And again, l. 2. Adv. Jovin. Sed (Hier. T. 2.p. 379, 380. in calce Libri) ad Te loquor, qui scriptam in fronte blasphemiam, Christi Consessione delisti. urbs Orbis Domina, Malediction. quam Tibi Salvator in Apocalypsi Comminatus est, potes essugere per ganitentiam, &c. Mar. Victor. in Not. ad dict. Lib. & Loc. num. 68. says he means Pagan Rome. But 'tis certain (which I only cite him for) that Babylon in the Revelation (in Hierom's Opinion) is Rome. Sure I am, that Tertull. is of the same judgment; (Lib. Adv. Jud. c. 8.p. 142. num. 106.) Sic & Babylon apud Johan. Rom. urbis sign-ram portat, proinde & Regno superba, & sanctorum debellatricis. And he has the same words again, (Lib. 3. adv. Marcion. c. 13. n. 98. p. 674.) where Pamelius in his Notes on those places, I. Would have Pagan Rome meant. However, by Babylon in the Revelation (in Tertullian's Opinion, as well as Hieroms) Rome is meant. 2. He would have those words, (Babylon Roma) which were in the Margent of a former Edition of Tertul. blotted out; that men might not be put in mind that Rome was the Mystical Babylon, more Romano, corrupting Records, and blotting out whatever makes against them.

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(0) See Hof. 1.2. &c. and Hof. 2.2.

(p) 2 Thef. 2. 7. Rev. 17.5, 7.

(9) Rev. 11.8.

(r) The Similitude between the Pagan Babylon, in the Old, and the Antichristian in the New Testament, may appear in this; 1. They were both very great Cities. (Isai.13.19.Rev.16. 19.) 2. They were both Impious and none but Apostates from the Faith, and true (0) Religion, are call'd fo; none but she who was once a Wife, and afterwards falls into Spiritual Whoredom; which of Pagan Rome neither is, nor can be true. 3. The A-Ctings of Antichrist are call'd (p) Mysterium, a Mystery, things hard to be understood: but that Pagan Idolaters should persecute and oppress Christians, and be drunk with the Blood of the Saints, this is no Mystery. But that all this should be done in pretence of the only True and Catholick Religion, in Honour of Christ, and by his Vicar; this is indeed a Mystery, not easily understood: So that it is evident, and confess'd, That Rome is Babylon, (Mystical Babylon) call'd so, (as she is call'd (q) Sodom and Egypt) in respect of that Analogy and Similitude between the Literal and Mystical, the Pagan and Antichri-Stian Babylon, (Babylon Chaldee & Italia.) Some of the Particulars wherein that Similitude confifts, are here in the(r) Margent; and he who confiders what St. John fays of the Mystical, and what Isaie and Jeremy of the Literal Babylon, may find more. I take it then for a manifest Truth, (and confess'd by our Adversaries) that by Babylon in the Revelation, Rome is meant, and that it is the Seat of Antichrift. The next Query will be, Who that Antichrist is, whose Seat is to be at Rome? And this will best appear by the Description and Characters of him in Scripture.

Idolatrous. Isai. 46. 1. Rev. 9. 20.) 3. They were both Oppressor of the Church of God; the Literal and Pagan Babylon, of the Jews, (Jer. 50. 11.) the Mystical Babylon of Christian Church. (Rev. 17. 6.) They both propagated their Impiety, and made other Nations to sm with them. (Jer. 51. 7. Rev. 13. 16. &c. Rev. 17. 2.) 5. In the Pagan Babylon God had some Saints and Servants, and they were Commanded to come out of her. (Jer. 50. 8. & 51. 6.) And so in the Mystical Babylon. (Rev. 18. 4.) 6. The destruction of both is denounced in the same words, of Pagan Babylon, Isai. 21. 9. Jer. 51. 8.) and of Mystical Babylon. (Rev. 18. 2).

14. 8. & 18. 2.)

(f) 2Thest 2.4.

2. One Characteristical Note and Mark of Antichrist, is given by (f) St. Paul; That he is an Enemy, an Adver-fary to Christ (our blessed Saviour) so the word in St.

Paul properly (t) fignifies; fo their Authentick Vulgar Latin (") translates it, and their Learned (x) Commentators prove it. So that we are agreed on this; That Antichrist (whoever he be) is an Adversary to our bleffed Saviour; and though he may presend (as we know he does) to be Christ's Vicar, and Act by his Authority, and for him; yet he is really his Adversary, and acts in Opposition, and Contradiction to him. Now if this be a true Character of Antichrist (and it is St. Pauls) then the Pope has a fairer Plea to be that Beaft, than any man in the World. For under the Name and Notion of Christ's Visar, and by a vainly pretended and usurped Power from him, he acts contrary to Christ, and the express Commands of the Gospel. Ishall (of many) give two or three Instances, 1. Our blessed Saviour, at the Institution of the Eucharist, expresly commands his Disciples (and foall Christians, who are of Age and rightly qualified) (y) Drink ye All of this: And another Evangelist tells us, that they obey'd, and (2) Did All Drink. But the Pope, in Contradiction to this, (a) absolutely forbids all (fave the Priest who Consecrates) to drink the Eucharistical Cup; and so (in Contradiction to our Saviour's Command) deprives them of half that Sacrament. And this they do with a blasphemous Impiety, forbidding all Laicks to have the Communion in both kinds, Norwithstanding the (b) Institution of Christ, and notwithstanding that in the (c) Primitive Church it was Received in both kinds: and they further

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(t) 'Aντίκε at, heivavτίος κε ται. heiychius.' Αντικέ μενΘ·, Adversarius.
Glosse veteres in
Calce Cyrilli. Etymolog Magnum, in
verbo 'Aν ιάνειρα;
which he renders
πολεμική; and then
adds; ώσπεο 'Αντίχεισον φαμέν κ)
άντίπαλον.

(u) Filius perditionis, qui Adversa-

(x) Corn. A Lapide in 2 Thef, 2.4.

(y) Matth. 26.27. (z) Mark 14.23. (z) Concilium Constantiense, Sess. 13.

(b) Licet Christus
post cænam, Institusrit, & Discipulis sub
Uraque Specie panis
& vini administra-

verit: Hoc non Obstante, &c.: Ibid. (c) Licet in Primitiva Ecclesia hoc Sacramentum reciperetur à sidelibus sub utraque Specie, tamen Consuetudo ab Ecclesia introducta, pro lege habenda est. Ibidem. By the way, let the Intelligent and Impartial Reader consider, with what contradiction to truth and right reason the Fathers at Constance, establish their half Communion. They reject the uninterrupted perpetual Custom of the Universal Church, (both Greek and Latin, Eastern and Western) for above one thousand two hundred years, for receiving the Communion in both kinds: and yet tell us, That a late Custom of the Roman Church only, and that in some places only (for it was not a general Custom in the Roman Church to receive only in one kind, till Ann. 1414. the Council of Constance metand defined it) must be a Law to oblige all to re-reive only in one kind.

(d) Pertinacitèr asserentes oppositum, tanquam Hæretici arcendi sunt & gravitèr puniendi. Ibidem.

(e) Nullus Presbyter sub pana Excommunicationis, Communicet populum sub utraque specie. Ibidem.

(f) Lindanu, in Panoplia, lib 4. cap. 56. pag. 342. Edit. Colon. 1575.

(g) Card. Bona de rebus Liturgicis, lib. 2. cap. 18. pag.491.492. Parif. 1672.

(h) In quibufdam Ecclefiis observatur, ut populo Sanguis Sumendus non detur. Aquinas part. 3. Quest. 8. Art. 12. in Corpore.

(i) Which was about the year of Christ, 1265. Bellarmine de Script. Ecclesiasticis, in Tho. Aquinat.

(1) 1 Cor. 14.
(m) Ibid. vers.
37. The things I write unto you are the Commandments of the Lord.

(n) Ibid.vers.26. and vers. 12.

(0) Ibid. vers. 17. (p) Ibid. vers. 6.

(q) Ibid. vers.2. 9.14.15.:6.

declare them (d) Hereticks, who think otherwise; and Command, that no Priest shall administer it in both kinds to any Lay man, under pain of (e) Excommunication. the way; it is observable, That it is confess'd by our Adversaries (f) Lindanus, Cardinal (g) Bona,&c.) that the whole Church of God (Lay and Clergy) for about One thou-Sand two hundred years, Received in both kinds, even the Church of Rome ber felf: And after that, in (b) Aguinas his time, it was but in some (i) Churches, that the Cup was deny'd to the Laity. The fum is this; He who acts in Opposition and Contradiction to our blessed Saviour's Commands in the Gospel, abrogates them, (so much as in him lies) calls them Hereticks, and Excommunicates those who obey them, and incourages those who disobey Christ, and obey him; he (I say) is an Adversary to Christ and Antichrist. But (by the Premisses) it appears, that the Pope does all this, more fignally in taking away the Cup in the Eucharist then any (who pretends to be a Christian) in the whole World; Ergo, he is Antichrist. 2. The next Instance whereby it may appear, that the Pope is An Announce, an Adversary to our blessed Saviour, and so has one Character of Antichrist, is this; St. Paul in his Epistle to the (1) Corinibians, tells them, (and he fays they are the (m) Commandments of Christ he writes) 1. That it is the Commandment of our Usssed Saviour, that in their Assemblies all things be done to (n) Edification. 2. That speaking in an unknown Tongue, does not (o) Edifie or (p) Profit the Church to which he speaks; (q) because they understand not what he says. 3. He absolutely forbids all speaking in their Assemblies (if there be none to Interpret) in any (r) unknown Tongue. Now whether the Pope be not 'Arlineiuer , an Adversary to Christ, let the Reader Judge, by that which follows. Our bleffed Saviour expresly Commands, that in the Assemblies of Christians all things should be in a Tongue understood by the People, for their Edification, (and the Apostla (r) Ibid. vers. 28.

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thinks it (f) madness to do otherwise) that they might know his Precepts and gracious Promifes; and fo their Duty, and Incouragements to do it. But the Pope (as all know) in contradiction to this, absolutely forbids what our bleffed Saviour exprefly Commands; and prohibits all publick Prayers in any Vulgar Tongue; nay, the printing, reading, or having their own (t) Roman Miffal in French (u), into which it was faithfully Translated, (not by any Herericks, but by good Roman Catholicks.) This evidently appears by the Authentick Bull of Pope Alexander the Seventh, and some of his words cited in And he there tells us, That the Translathe Margent. tors and Publishers of that Missal, were Studiers of Novelties, to the (x) ruin of Souls; Contemners of the Santtions and Practife of the Church; and that they were Sons of Perdition. But in this, I think his Holiness was not well advised. For if the Apostles (y) Character of Antichrist be true, he himself has a better claim to that Title, and really is (what he calls them) The Son of Perdition. What they fay in Answer to St. Paul, and the clear Text against all praying to, or praising God in an unknown Tongue, is most irrational, and indeed impertinent. It is not my business or intention (in this place and time) particularly to Examine it; but refer the Reader to their (2) Learned Writers for their Latin Prayers, where he may fee what they fay; and if he be intelligent, and an impartial Seeker and Lover of truth, he will find that St. Paul condemns all Prayers to, and Praises of God in an unknown Tongue. Sure I am, a very Learned Sorbon Doctor in his (a) Notes on that place in St. Paul (convinc'd with the evidence of the Text and Truth) does acknowledge it, and explains St.

(f) Ibid.vers.23. (t) Cum quidam Miffale Romanumad Galicam vulgarem linguam convertere tentaverint : Nos Novitatem iftam Ecclesiæ decoris deformatricen , deteftamur; & Miffale prædictum Gallico 1diomate conscriptum, damnamus, ac Interdicimus, sub pæna Excommunicationis late Sententia, ipfo Fure incurrenda. Mandantes, ut qui illud habuerint tradant Ordinariis, aut Inquisitoribus, qui fine Mora, Exemplaria igne comburant. Bulla Alexand. 7. dat. Romæ, 12. Jan. 1661. Pontificatûs Ann. ó.

(u) Vide Bullam Clement. 9. Rom. 9. April, 1668. It was to be burnt by the Bishop or Inquisitors, even their own Missal in French.

(x) Quidam Perditionis Filij in perniciem Animarum novitatibus studentes, & Ecclesiasticas Sanctiones, & prax-

in contemnentes, ad earn nuper Vesaniam pervenerint, ut Missale Romanum in Gallicam vulgarem linguam convertere tentaverint. So it is in the said Bull. (y) 2 Thest. 2.vers. 3.4. (z) Vid. Corn. A Lapide in 1 Cor. 14. Costeri Enchiridion. Cap. 17. De precibus. Latine Recitandis, pag. 502. &c. Johan. Eckij Enchiridion adversus Lutherum, pag. 392. Colon. 1565. vide Azorium Instit. Moral. Part. 1. lib. 8. cap. 26. (a) Hen. Holden. Theologus Parlsiensis, in Annot. ad 1 Cor. 14. Paris. 1660.

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Paul as I have done. If they damn and burn their own Offices in any Vulgar Tongue, (which deserve to be burnt for many other better Reasons) we may easily guess (when they have power to do it, which I pray and hope they never will) what they will do with ours. 3. But that which is the highest and most evident Instance, that the Pope is 'Annually G, an Adversary and Enemy to our bleffed Saviour Christ, and true Christianity, is; That whereas the Gospel was writ to be read and studied (by all who had ability) as the great means of their Salvation; and accordingly was Translated into all Christian Languages, and all permitted to have and read it; that they might (for their direction and comfort) know the holy Precepts and gracious Promises contain'd in it; and continued fo to this Day in all Christian Churches (except Rome) and in that too, for many hundred years after Christ, while Latin was their Vulgar Tongue. But when the Impiety and Tyranny of the Bishops of Rome unhappily prevailed, the Gospel it self, and the whole Book of God, was reckon'd amongst Damned Books, and Authors, and not permitted to be (b) read in any Vulgar Tongue; no not fo much as any Summary or Historical Compendium of it. And further, amongst the Rules of the Index Expurgatorius, publish'd by the command of the Trent Council, we are told, (with great Impiety and Blasphemy) That by permitting the Scripture to be commonly read in Vulgar Tongues, there comes (c) more Mischief than Benefit. Pope Urban the Eighth favs (d) the very fame, (with as much Impiety as his Predecessors) and further adds; That all who have any prohibited Books, of which number it is evident the Bible in any Vulgar Language is one) they must bring them to the Bishop or Inquisitor. and they must burn them presently, by the hand of the Hangman, or some such Officer; (for I suppose they are not to

quocunque vulgari Idiomate conscriptaz quod Inviolate Obfervandum. Vide Observat. ad Regul. 4. Indicis, in Calce Concilij Trident. Antverp. 1633. & Indicem Expurg. Alexand. 7. Rom. 1667. pag. 14. verbo. Biblia, & Bibliorum. (c) Plus inde ob hominum temeritatem, Detrimenti quam utilitatis Oriri. Ibid. Reg. 4. in Indice Alexand. 7. pag.4. (d) Librorum prohibitorum Lectio, magno

fincera fidei cultoribus detrimento effe noscitur. Urban.8. Constit. 114. Bullarij Rom. Tom. 4. S. 1. p. 119. Edit. Rom. Ann. 1628.

(b) Nulla conceditur facultas Le-

gendi vel retinendi

Biblia vulgaria,

aut alias Sacra

Scripture partes, qua-

vis Vulgari Lingua Editas, & Insuper

Summaria & Com-

pendia etiam Hifto-

ria Sacra Scriptura,

do it themselves). And we have a late and further Instance of this Antichristian Impiety, in a Bull of Pope The New Testament (as appears Clement the Ninth. by the Bull) was Translated into French, and printed at Lions; The Pope (Animus meminiffe horret) (e) Damns and prohibits it , under the very Name, The New Testament of our Lord Jesus Christ; and Excommunicates all, of what Dignity foever, who shall print, sell, read, or have it; and commands (under pain of Excommunication) that they who have it, bring it to the Ordinary or (f) Inquisiors; and what they must do, with it, the Bull of Urban the Eighth, (but now cited) will tell you; they must burn it, and (as a damned Book) abolish it. So Clement the Ninth commands the (g) Roman Ritual in French, to be burnt. But that which makes their Error and Impiety more evident, is; That even then and there, where they absolutely prohibit the Gospel in any Vulgar Tongue, and Damn it to the Fire, they permit the (h) Turkish Alcoran in a Vulgar Tongue, with leave had from the Inquisitors, who yet could give no leave to any (as appears before by the Rules of their Expurgatory (i) Index) to have the Gospel, or any part of it, in any Vulgar Tongue. Prodigious Impicty! The Turkish Alcoran (the contrivance of a Monstrous Impostor, and Enemy to Christ and Christianity) is permitted; and the Gospel of our blessed Saviour is ab-Solutely prohibited and damn'd. And though in doing this, they Act very Impiously, yet (in their Generation and Circumstances) very wisely. For neither the Alcoran, nor any Book in the World, is fo fatal to their miscall'd Catholick Religion, as (when truly understood and believ'd) the Bible. That Book evidently disco-

(e) Liber Verfionis Gallice Novi Testamenti, cui Titulus eft-Le Nouveau Teftement de nostre Seigneur Jesus Chrift, &c. Nos Librum bujusmodi tanguam temerarium, Damnosum, à vulgata Editione deformem damnamus, & probibemis: ita ut nemo cujuscunque Conditionis sub pana Excommunicationis, illum legere aut retinere audeat, sed Ordinariis aut Inquisi-. toribus deferat, &c Ita Clem. 9. Bulla data Rom. 20. Apr. An.1668.

(f) li qui Libros prohibitos habuerint, eos ad Episcopum aut Inquisitores deserant, qui eos quantocyus comburere debeant. Ibid. 6.2.

(g) In his Bull 9. Apr. 1668. Pontificatus sui Ann. 1.

mandantes, ut quicunque librum illum Ritualem habuerint vel habebunt, locorum Ordinariis, vel Inquisitoribus statim tradant, qui nulla interposita mora, igni comburant, aut comburi saciant, &c. (h) Item Alboranus Mahometis in Lingua Vulgari, ex Concessione Inquisitorum haberi possit. Index Librorum prohibitorum. Alexandr. 7. Edit. Rom. 1664. pag. 3. (i) Biblia quocunque Idiomate Vulgari conscripta. Ita Index Librorum prohibitorum, Alexand. 7. Jussu Editus Rom2, 1667. verbo Biblia, p. 14.

vers, and condemns their Errors; and therefore they are concern'd to keep it from the People, lest they should find (as by that Divine Light they easily might) and forsake their Errors. The Premisses consider'd, let the Reader judge, Whether the Pope have not this Mark of the Beast, and Character of Antichrist, that he is, i 'Arminurg, the Adversary of Christ, and that Religion establish'd by him; who prohibits the having and reading (and so the Understanding) of the Gospel, Damns it to the Fire, and burns it, and yet at the same

time permits the Alcoran.

(k) Extollitur super omne quod dicitur Deus, aut quod Colitur. Clem. 8.in Bibliis, 1592.

(1) Corn. A Lapide in 2 Thess. 4.

S.27.

(m) ZEGW, 08-Gaza, Colo, veneror. Zebas, Tium, (Suidæ & Hefychi-Σέδασμα, Colendum, venerandum, Id quod veneratur. Athanafius Orat. contra Gentes, (ex sapientia Sirach, c. 14. 17.) Τὸν πεὸ ὁλίγω THUNDENTA av. Dewmor, vur offaqua EYONI COLLO. API OE-Caoua Numen, De3. Another Characteristical Note or Mark of Antichrist given by St. Paul, is; That he Exalts himself above all that is called God or Worshipped; So our English Translation; fo their Authentick Vulgar (k) Latin; and their own Learned (1) Commentators justifie it. The word in the Text properly (m) fignifying, Id quod Colitur, any thing or person, which is the Object of Honour and Veneration. So that thus far we are agreed, That Antichrist will Exalt himself above all that is called God, (as all Magistrates Subordinate and Supream, Kings and Emperors in Scripture are) or worshipped. (in Thesi) being granted, we must next (in Hypothesi) inquire, Whether this Caracteristical Note and Mark of Antichrist, may be truly affirm'd of the Pope, and be really found in him; In Answer to which Query, I say, I hope it may, and does appear by the Premisses, That the Pope does Exalt himself, far above all Kings and Emperours, more then any man in the World ever did, or (Antichrist excepted) ever will; and therefore I shall only add two or three things in Confirmation of the Premif-1. Then, his Favourers and Flatterers give him (and he approves and assumes it) The (n) Title of Em-

um fignificat. Sic A&. 17. 23. Σεβάσμα] a Sacra Gentilia, quæ venerabantur, seu Numina, Altaria, Templa, &c. Hinc Cæsares Σεβασοί, Augusti; Hesychio, περσκυνηδοί, Τεμηδοί. (n) Santiss urban. 8. universi Imperator: Angelus Maria Cherubinus, in Calce. Tom. 4. Bullarij Romani,

Rom. 1638, pag. 120.

peror of the Universe. Upon this account, That the Pope is Emperor of the Universe, of the whole World; it follows, That all Kings and Emperors are his Subjects, and he their Supream Lord and Soveraign, and fo, far greater in Power, then any one, or all of them together And least we should mistake, and undervalue his Papal Greatness; Pope Innocent the Third told the Emperor of Constantinople, (and has told us in the Body of their approved and received Law) That the Pope is as much greater than the Emperour, as the (0) Sun is greater than the And here the Author of the Gloss, (Bernardus de Botono, a great Lawyer, but no good Astronomer) tells us, That the Sun is 47. times greater than the Moon; and so (by that Computation) the Pope is 47. times greatter than the Emperor. This is pretty well, and gives fo vast a Magnitude to the Pope above the Emperor, that a man would think it might fatisfie his Ambition, fo that he needed not ask, nor his greatest Flatterers give him more. Yet they do give much more. For in a Marginal Note on the faid Chapter, (in their most (p) Correct Editions of their Law) we are told, That the Sun is greater than the Moon, Quinquagies Septies, 57. times; and so the Pope so much greater than the Emperor. But this is not all. Laurentius (a Canonist) in the same (q) place, tells us; That it is evident, that the Sun is 77442 greater than the Moon; and so the Pope (omitting the Fradion) Seven thousand, seven hundred, and forty four times greater than the Emperor. This is so prodigiously erroneous and impious, as none, fave their most Holy and Infallible Guide, could be guilty of fuch Error and Impie-But a Learned Roman (r) Carbolick (who understood Astronomy, and the Magnitude of the Sun, (much better than the Pope, or his Paralites) ferioully tells us, That the Sun is greater than the Moon 6539, times. And fo by the Popes Logick and Decretal Definition, and the Computation of his best Artists, he must be 6539. times greater than the Emperor. Monstrous Pride and Ignorance! which is fo far from proving him to be our blef-

(0) Vid.Cap.Solicit 6. Extra. de
Major. & Obed.
Quanta est inter Solem & Lunam, tanta inter Fontisies
dy Reges differentia
cognoscatur.

(p) Vide Corpus Juris Canon. cum Glossis. Paris. 1612.

(q) Palam est, quod magnitudo Solis continet magnitudinem Lune 7744½. Vide Addit. ad Gloss. verb. Inter Solem. Ad dictum c. 6.

(r) Clavius Comment. in Johan. de Sacro Bosco p. 189.

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() 2 Theff. 2. 4.

(t) Rom.13.1. (u) 1 Pet.2.13.

(x) Act. 25.11. (y) Athanasius in Apologia, ad

Gonfiantium Tom.

(१) Tertul. ad Scap.cap.2.& Applog.c.30. fed Saviour's Vicar, that it evidently proves him, to be that (f) Man of Sin, the great Antichrist, who exalts himself (vine may ra x620 meyor Ozor) above all Kings and Emperors. Certainly Antichrist cannot exalt himself more, then to declare to the World, (as the Pope here does) in his publick Laws and Constitutions, that he is 6529, times greater then any King or Emperor. So that although St. (t) Paul, and (u) Peter too, acknowledged the Emperors Power Supream, and required that all men (even the Pope if he were a man) should consciencionsly obey them; though St. Paul (x) appeal (not to Peter, but) to Cafar, as Supream: Though Athanasius say, That there lay no (y) Appeal from the Emperor, but to God; and though (z) Tertullian fay, That the Emperer was, Solo Deo minor; and the Bishops of Rome, for almost One thousand years after our blessed Saviour, acknowledged the Emperors their Sovereign Lords, yet Hildebrand and his Successors, have (as above) exalted themselves far above all that is call'd God, and have that indelible Character of Antichrift, Q. E. D. 2. And they further fay, That this Universal Monarchy is given himby God himself; and so he has it, (not by any Human Right or Injust Ufurpation, but Jure Divino) by the Law of God, and a Right derived from him; and this is faid, not once only, nor by any private (a) Person, (whose Authority might be question'd) but many times in their Authentick Roman (b) Breviary, restored according to the (c) Decree of the Council of Trent, and revised and publish'd by the Authority and Command of (d) three Popes successively; fo that we may be fure they approve it. That Breviary has it thus, (speaking of Peter) - Thou art

(a) The es Pastor Ovium, Princeps Apostolorum; Tibi Traaidit Peus Omnia Regna Mundi: Breviar. Roman. Antv. 1660.part.Hiemali, in Festo Cathedra. S. Petri Antiochia,

as above.

Prince of the Apostles; And God hash Given Thee All the Kingdoms of the World. These are the words of that Ambentick Breviary, approved and confirm'd by the Authority of those three Popes before-mentioned, (as appears by their Bull prefix'd to the Edition) and is now in publick use in their Church. So that he Exalts himfelf, as Universal Monarch, over all the Kings and Kingdoms in the World; and that (as he impiously pretends) by a Divine Right, and the Donation of God himfelr; And hence it is, That not only the Canonifts (the constant and great Paralites of the Pope) but even the Learned Divines of the Roman Church, give the Pope (and he approves and allumes) fuch Extravagant and Blassbemons Tiles, as none but the Man of Sin, who Exalts himself above all that To pass by many hundreds is called God, would approve. of the like nature, I shall instance only in one. Stapleton (an English-man, and a very Learned Professor of Divinity at Doway) in his Dedicatory Epistle to Pope Gregory the Thirteenth, calls that Pope (e) --- The Highest Top and Prince of the Catholick Church, The Master of the whole World, and on Earth The Supream God or Deiry. Certainly, he who approves and admits fuch Titles to be given him, Exalts himself above all that is called God, and fo has the Character of Antichrist mention'd by the Apostle, 2 Thess. 2.4. And here (though I intended it not) I shall crave leave to add two or three Passages more, which casually come in my way and memory, and are very pertinent to our present purpose. 1. The Gloss on their (f) Canon Law tells us, That the Pope is neither God nor Mam, but something more then Man. though this Impious and Blasphemous Gloss was (g) Censured to be left out, by the Master of the Sacred Palace. Yet (b) Clement the Eighth thought otherwise; • and those words are still in the best Edition of the (i) Canon Law; only with this Note in the Margent, Hac verba sunt sane modo intelligenda, prolata enim sunt, ad Ostendendum Amplissimam Pontificis Rom. Potestatem. Gloss is something modest, though it make the Pope more then

(i) Stapleton in Academia Duacena Theol. Professor, in Epist. Greg. 13. Frincep. Fidei Doctrin. Demonstrationi prafixa; Papam appellat, Catholic.e Ecclesiae Verticem Coruphæotasum, Totius Orbis Mazistum & Supremum in terris Numen.

(f) Nec Peus es, nec Homo, quasi neuter es, inter utrimque. Glossa ad Procemium Clement. verbo, Papa.

(g) vide Cenfaram in Glossas Jur. Can. per Tho. Manrique, Colon. 1572. p. 13.14.

(b) Vid.Indicem Expurg Olysipone, 1624. p.350.

(i) Parif. 1612.

(k) Credere Dominum Deum nostrum Papami non posse sic statuere, Hæreticam censetur. Glossa ad Cap. cum inter 4. verbo. Declaramus De verborum signific. Extravag. Johan. 22.

(1) Edit. Paris.

1519.

(m) Edit. Paris.

1512.

(n) Divina Majestais tuae confratius, ratifanti cujus julgore oculi mei Caligant, &c. Crab. Concil. Tom. 3. Conc. Lateran. Sess. 9 psg.648. Col.2.

(o) Verbam Dei eft triplex : 1. Scriptum, Scilicet Scriptura facra. 2. Non scriptum , Traditio. 3. Explicatum; cum dubia in verbo scripto vel non scripto Explicantur, & determinantur: & boc pit præsertim per summum Pontificem, five Extra Concilium, feu in Concilio. Lud. Bail. in Apparatu de triplici verbo Dei, Tom. 1, Summæ Concil. Frafixo. then Man; and being in Verse, may have some Poetical Licence allow'd. 2. But another Gloss in plain Prose exprelly fays, That it is (k) our Lord God the Pope, For although in some (1) Old Editions of the Canon Law, it was only Our Lord the Pope; yet now in the most (m) Correct Editions of that Law, confirmed by Gre ory the Thirteenth, it is (without any Qualification in the Margent) our Lord God the Pore. 3. And to make the Blasphemy full, and evidently Antichristian. Ant. Fuccius in an Oration made by him in their General Laueran Council, speaking to Pope Leo the Tenth, fays, (n) That the Rays of his Divine Majesty did dazle his Eyes. Impious and Antichristian Pride and Blasphemy! yet approved at Rome, and by themselves (to their shame) published to the World. Nor is this all: He pretends to, and assumes an Infallibility, and that of to high a Nature, that all his Definitions and Determinations of Doubts (whether e Cathedra or not; whether in a General Council, or out of its to be the Word of God. So a Learned Popish (o) Author tells us; That the Word of God is threefeld; 1. His written Word, the Scriptures: 2. His unwritten Word, Traditions: 3. His explained or declared Word; when Scripture or Traditions are declared and explained by the Pope; whether in or out of a Council. And he fays, (p) That this last Word of God, the Popes Definitions and Explications) is the most approved, and m ft men do with greater pleasure acquiesce in it. Though this be much, yet not all. For the Pope does not only pretend to, and assume to himself an Universal Monarchy, over all the Kingdoms of the World; but fuch an Absolute Power to dispose of them; that he can (parte inconsultà) give away Kingdoms (pro Arbitrio) to whom he pleases. A memorable, and (for Papal Pride and Injustice), a Prodigious Instance we have of this, in Pope Alexander the Sixth, who at one

(p) Iste Modus ultimus (the Popes determinations of doubts) Magis Probatus est, & cum majore suavitate ei Plu-151 acquiescunt, Ibidem in principio dicti Apparatus. al

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Clap, gave to (q) Ferdinand and Elizabeth, (King and Queen of Castile) and their Heirs for ever. All the West-Indies, from Pole to Pole, and all the Isles about them (which lay One hundred Leagues Westward from Cape Verd, and the Azores) with all their Dominions, Cities, Castles, Villages all the Rights and Jurisdictions belonging to them. And this, he fays, he gives, of his own meer Likerality, Ly Power deriv'd from Peter, and as Vicar of Christ. Then he Excommunicates all of what degree foever, Kings ard (r) Emperors (by name) who shall dare to trade into the West-Indies (given to Ferdinand by him) without the leave and licence of the faid Ferdinand. Here we fee, the Pope gives away almost half the World, from the true Owners, Causa incognita, inaudita, indicta; the Persons and their Quality being utterly unknown to him. If it be faid, They were Pagan Idolaters: Grant that. Yet, 1. What they all were, he neither did, nor could know. 2. If they really were fuch, (as probably they were) yet dominium non fundatur in gratia; a Pagan and Idolater may (jure nature) have as just a Temporal Right to his Estate, as a Christian. Cafar was a Pagan in our bleffed Saviour's time; and yet he Commands them to (f) give to Casar the things which are Casars. Some things were Cafars in which he had a propriety, and to which he had a right, and his Subjects an Obligation to pay him tribute, and other things (t) due to him. But I hope this will not be deny'd: For if none, but pious men, and true Christians have any just Right to what they possess, it will (I fear) go hard with his Holiness, and he will have no Propriety in St. Perers Patrimony, or any other thing he does possess. And therefore (if he impartially consider it) he may find some

(9) De noftra mera Liveralitate , omnes Infulas & Terras firmas inventas & Inveniendas, versus Occidentem & Meridiem, fabricando unam Lineam à Polo Arctico ad Antarciicum, que Linea distet à qualibet Insularum que Vulgariter dicte funt, De los Azores y Calo Vierde, Centum Leucis versus occidentem, cun Omnibas illarum dominijs,Civitatihus, Castris, Villis, Juriba, & Pertinentiis univerfis, vobi , haredibus G successoribus in perpetuum donamus. Conitit. 2. Alexandr. 6. §. 8. in Bullario Rom. Tom. I. p. 347.

(r) As Personis cujuscinque Dignitatis, etiam Imperialis, Regalis, &c. sub Excommunicationis late Sententie pana, districtius Inhibemus, ne ad Insulas aut terras dietas, pro mercibus babendis, vel causa alia quavis, accedere

presumant, absque venia vestra, aut Haredum Speciali Licentia. Ibid. §.8. (f) Matth. 22.21. (t) Rom. 13.7. The Apostle commands the Romans to pay Tribute to whom it was due, that is, to Cesar; for to him only they were Subjects, and to him only Tribute was due from them. Our blessed Saviour (as man, born in the Roman Empire) was subject to Cesar, and paid him Tribute. Matth. 17. 25. And that (as Cajetan and Lucas Burgenss on that place, truly say; That) he paid that Tsibute, not de fasto only, but de debito.

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reason, if not for Truths sake (which with him is not always a prevailing Motive) yet for his own, to be (in this) of my Opinion: by the Premisses, I hope it may, and does appear, That the Pope Exalts himself above all that is called God, or worshipped; and so really has the Characteristical Note and Mark of the Beast, that Man of Sin, and is indeed that great Antichrist described and

foretold in Scripture.

(ii) Vide Teftimonia ex variis Authoribus Collecta Romam Babylona effe, Ejufque Episcopum jure Antichristum dici; per Simon. Schard um, in calce EpistolarumPetri de Vincis. Bafil. 1566.

(x) See the third part of the Homily of Good Works; in the first part of the Homilies, p. 38. and the fixth part of the Homily against Rebellion, in the second part of the Homilies, p.

4. Nor am I fingular in this Opinion; many Excellent Perfons (both for Learning and Piety) have faid as much: and some have given us a Catalogue of their (") Testimo-I shall fay nothing of the Fathers; many of which make Rome Babylon in the Revelation, some of them I have cited before, and Schardins (in the Place last Quoted) has more. Nor shall I say any thing of the poor persecuted Waldenses and Wiclisits, or the Reformed Churches fince Luther; who both believ'd and constantly affirm'd and prov'd the Pope to be Antichrift; especially the Church of England, as appears, both by her ablest Writers, and her Authentick (x) Homilies, confirmed by the Kings Supream Authority in Convocations and Parliaments. Omitting all these (which yet were abundantly fufficient to thew, that I am not fingular in this Opinion) I shall only (of very many more) give a few evident Instances and Testimonies of those who lived and died in the Communion of the Church of And here,

316. where the Pope is call'd the Babylonical Beaft of Rome.

1. The Emperor Frederick the Second, in a Letter to the King of France, complaining of the Prodigious Pride and Tyranny of the Pope, and his Impious Practices to divide the Empire, and ruin him; he fays, That he Indeavour'd to build the (y) Tower of Babylon against him. And that we may know what and whom he meant by Babylon, in another Epistle to the King and Nobility of turrem Conftrueret Babylonis, &c. Apud Pet. de. de Vincis, Epift. Lib. 1. cap. 13. pag. 129.

(y) Novissime ad Supplantationem no-Siram aspirans, ut adversus David,

France,

France; he complains of the horrid Injuries and Injustice done him by the Pope and his Party, he calls them (2) the Elders of Babylon, &c.

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(Z) Videte Orbis generale Scandalum, disidia gentium, generale justitie do-

leatis Excidium, exeunte Nequitia A Senioribus Babylonis, qui populum bactenus Regere videbantur, &c. Apud eundem, lib. 1. cap. 21. pag. 152.

2. A faithful Historian (speaking of Pope Hildebrand, or Gregory the Seventh, and his Prodigious Tyranny and Impiety) tells us, (a) That in those times, Most Men, both privately and publickly, curs'd Hildebrand, call'd him Antichrist: that under the Name and Title of Christ, he did the work of Antichrist; that he fat in Babylon, in the Temple of God; and (as if he had been a God) Exalted himself above all that is worshipped, &c. And much more to the fame purpose; abundantly Testify'd by the Historians of those times, who were neither Lutherans, nor (by the Roman Church) then reputed Hereticks. And afterward (speaking of the same Hildebrand) we are told - (b) That he laid the Foundation of the Kingdom of Antichrist One hundred and seventy years before that time (when that was said) under a colour and show of Religion; He began the War with the Emperor: which his Successors continued to that Day, (till the the time of Frederick the Second, and Pope Gregory the Ninth) where we have many things more, concerning the Prodigious Pride, Impiety, and Tyranny of the Pope, to prove that he was Antichrist. The same Historian also tells us; That almost All Good, Just, and (c) Honest Men did in their Writings publish to the World, that the Empire of Antichrist begun about that time, (the time of Hildebrand he means) because they Saw those things then come to pass, which were foretold long before.

(a) Flerique tum privatim, tum Publice indignum facinus clamitant, Pro Concione Gregorio Maledicunt, Hildebrando male precanturzipsum Antichriftum effe prædicant, Titulo Christi, negotium Antichristi agitat; in Babylonia, in Templo Dei Sedet; super Omne id quod colitur, extollitur; . quafi Deus fit, &c. Joh. Aventin, Annil.Bojor. lib. 5. p. 352.Balil.1615.vid. plura Ibid. p.363.

(b) Hildebr. ante
Annos 170. primus
specie Religionis Antichr. Imp. fundamenta jecit. Hoc bellum
nefandum primus anspicatus est, quod per
Successores buc usque
continuatur--- Flamines illi (Papas
Rom. Intelligit)
Babytoniæ Soli regnare cupiunt: ferre

parem non possunt, in Templo dei Sedeant, extollantur supra omne id quod Colitur: Ingentia loquitur perditus homo ille, quasi Deus esset, &c. A ventine Ibid. lib. 7. pag. 420, 421. Vid. plora Ibid. p. 444.

(c) Flerique Omnes Boni, justi, ingenui, simplices, tum Imperium Ancichristi capisse, quod ea quae Christus tot Annos Ante nobis Cantavit, evenisse cernebant, memoriae Literarum prodidere. Joh Aventinus, Ibid. lib. 5 p. 363. Edit. 1615. & Edit. 1580. p. 470. And the Learned Marc. Ephesius in the Council of Florence, call'd Rome Babylon. Binius Concil. Tom. 8.p. 980. Edit. Paris. 1636.

(d' Episcopus dolens de jactura Animarum per Papalis Cariæ Avaritiam, suspirans ait: Christus devenit, ut animas Lucraretur. Ergo, qui animas perdere non formidat, nonne Antichristus merito dicendus est? Matth.Paris.inHen. 2. ad Ann. 1253.p. 875.

(e) Nonne ergo Animarum destru-Etor inimicus Dei & Antichristus censetur? Ibidem.

(f) Rev. 11. 8
(g) Ibid.p.876.
Edit. Watfij. Nec liberabitur Ecclesia ab Ægyptia servitute, nisi in sre Gladij Cruentati.

(h) Qui se Mystas
Christi serunt, sunt
Nuncis Antichristi

Nec per hunc
Antichristum, licet
Christianis pacem à
Deo datam servare.
Joh Aventinus Annal. Bojorum, lib. 7.

3. But this is not all. We have further Testimonies of 1. Recent Groffhead, who (both for Learning and Piety) was Interior to none in his Age: He (on his Death-bed) having spoke of many borrid Enormities of Rome, and loss of Souls by Papal Avarice; he add -(d) Is not fuch a one deservedly call'd Antichrist? Is not a Destroyer of Souls (the Pope he means) an (e) Enemy of God and Antichrift? And after a long List of Papal Tyranny and Impieties, he calls Rome Egypt; (fo Saint John calls it (f) Spiritually Sodom and Egypt) and concludes that the (g) Church will never be deliver'd from that Egyptian Scrvitude, but by the Sword. 2. Nor is this all: we have great Councils of whole Nations, in their Publick Edicts and Constitutions, expressy declaring the Pope, to be that Antichrist, who Exalts himself above all that is called God. We have a Publick Edict, published by Ludovicus Bavarus Emperor, and his Counfel; wherein Pope John the Two and twentieth is call'd (h) Amichrist, the Disturber of the Feace of Christendom, and the Bi-(hops and Clergy who adhered to him, Meffengers of Anti-And not long after, the same Emperor, in a chrift. Diet or Counsel of the Bishops and Nobility of Germamy and Italy too, and with their joynt Confent, publishes an Edict, in the Year 1328, wherein we have a long Catalogue of the Prodigious Impicties and Tyranny of the Pope, and then and there they call him— (i) A. Personated Paster, (one who would seem to be a Pastor of the Church) but was indeed, That Mystical Amichrist. And in the same great Counsel, they publish another Imperial Decree or Constitution, wherein having set down that Character of (k) Antichrist, That he should Exalt himself above all that is called God, or worshipped, and asfume a Power and Domination over the whole World:

p. 469. Editionis Basil. 1615. (i) Sicuti Pastor es Personatus, ita Mysticus est Antichristus. Ibidem, pag. 473. vid. Epist. Ecclesiæ Leodiensis ad Paschal. 2. apud Binium, Tom. 7. part. 2: p. 518. (k) In Templo Dei, hoc est, Ecclesia, quasi Deus, Sedebunt, & super Omne illud quod usquam Gentium, aut Colitur, aut cultum est, extollentur. Dominationem, urbi orbique Terrarum, rejecta Cruce Christi, arripient, &c.

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They add, That by many (1) Experiments, they fam thefe Predictions, come to pass, and (unless they were as stupid as Asses) they must be sensible of them; And then (m) Declare, That all who adhere to, and follow the Pope, are Antichristians, and He Antichrift. I know that the Roman (n) Inquisitors have call'd Aventine, Author damatus, an Author damn'd by them; and have noted all these places, I have Cited, to be Expunged; (I have the Inquisitors own Book, wherein all the Places in Aventine are to that purpose, Uncis inclusi, and to be left out in all following Editions of Aventine). But the World knows, that they have (with great Impieties and Impudence) corrupted thousands of Authors, putting out whatever makes against their Errors, and putting in, what makes the Author fay, what he never meant. But their Damnation of what Aventine fays, out of the Imperial Constitutions, is no refutation of it; nor are those things untrue because they would have them Expunged: as the Second Commandment is no less Divine, and a part of the Decalogue, because they leave it out. But enough of this; The Case is too plain, to need more proof.

(1) Quæ ideo vates veridici, Nobis ante Cantarunt, verissima esse experimentis animadvertimus, & nisi plane Asini simus, Sentimus,

O.C.

(m) Qui contra obstrepere ausit, tanquam Reipubl.hostus. inimicus Pietatis & Satelles Antichristi, ultimo Supplicio Parricidium luet. Conditum est hoc Decretum An. 1338. Extat apud Aventinum, Annal. Lib.7. p.479.

(n) The Portugal Index Expurgatorius. Olyfipone, 1624. pag. 29. damns Aventine, in General only. But the Spa-

nish Index Expurgat. Madriti, 2612. & p. 449. and at Madrid, 1667. p. 562. Col. 2. sets down particularly, all the passages to be Expurged.

But some say, That Antichrist is not yet come; nor will come till towards the end of the World. And (o) Bellarmine fays, That this is the Opinion of Catholicks. And fome Learned Protestants (as Grotius and Dr. Hammond) say, That Antichrist is both come, and gone, 1600 years ago. For Caius Caligula (Grotius his Antichrist) died (p) Anno Christi, 43. And Simon Magus (who by Dr. Hammond is supposed to be Antichrist) died (q) Anno Christi, 68. So that both Caius and Simon Magus, (who are their supposed Antichrists) are dead above a thousand six hundred years ago. Whence it will follow, That the Pope neither is, nor ever was, or can be Antichrist. For if either Caim the Emperor, or Simon Magus were then, when they lived, Antichrist, then the

Dubium.
(o) Bellarm. de
Rom. Pontif.lib.34
cap.3.5.1.

(p) Baronius Annal. Tom. 1.ad Ann. 43.5.1.

(q) Item Tom. 1. ad Ann. 68. § . 16.17. the Pope was not; (neither of them being Bishop of Rome) and both of them being (so many Ages since) dead; the Pope neither is, nor ever can be Antichrist, unless you will have two great Antichrists; which no man yet ever

did, or (with any Reason or Sense) can say.

So! 1.

(r) Beliarm. de Rom. Pont. Lib.3. eap.3.§. Refert. B. Augustinus.

(f) Concilium
Florentinum, Epifcoporum 340.Preside Paschal.2.contra
Fluentinum illius
Loci Episcopum, qui
Motus Quotidianis
Portentis, que tunc
Accidebant, dicebat
Jim tum natum esse
Anticoristum.Genebrard.Chron.lib.4.
ad An. 1105.P.355.

(t) Since that Council wherein he was centured, (Ann. 1105.) are 574 years pass'd.

(u) In Bodley's Library in Oxon. Cod. 76. fuper D. Art. The MS was

In Answer to this, I shall say a few things: And, I. For Bellarmine (who fays, That the Catholick Opinion is, That Antichrist is not yet come) I confess he, and all his Party are highly concern'd to fay fo. For if Antichrift be Actually come, then the Pope must be that Man of Sin: He (and none in the World but he) having all the Characters and Marks of Antichrist mention'd in Scripture, so plain, that he who runs may read them. 2. Though Bellarmine fay, Tis the Catholick Opinion, that Antichrist is not yet come; yet it evidently appears (by the many Authentick Testimonies before Cited, and the Authors were Papilts) That Antichrift is come Six hundred years ago. and that the Pope was he, Plerique Omnes Boni, &c. (fays the Hiltorian before cited) Most Good Men believed Rome to be Babylon, and the Pope Antichrist. 2. Bellurmine (r) Cites one, (and he Bishop of Florence) whose (1) Opinion was, That Antichrift was then come, (almost (t) Six hundred years ago) and was feverely rebuked for it by Pope Paschal the Second, in a Synod call'd by him at Florence. But Bellarmine might have named Five hundred more, (which he wifely conceal'd, because they were against him; and he neither had, nor could have any just Answer to so many, and so evident Testimonies) I shall only add (befides those before mention'd) one fignal Testimony more, to shew, That even at Rome it self, it was believ'd, that Antichrist should come in the end of the Tenth Century. I have seen (and the Book, if any desire it, is still to be (u) fcen) a very Ancient and Excellent MS. Missal, belonging anciently to the Church and City of Rome, (for there are some particular Services in it, to be said in some of the chief Churches in Rome) In this MS. Missal, in the begin-

given to St. Peter's Church in Exessier, in Edward the Consessor's time, by Leofricke, first Bishop of Exer; as appears by his own hand, in the beginning of that Manuscript.

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ning of it, there is a Chronological Table, in which (amongst other things) we are told, That a Christo ad Antichristum sunt Anni 999. So that it was believ'd then at Rome, that Antichrist should come in the last year of the tenth Century: and if he d.d fo, (and fo it was believed then) Sylvester the Second (a Prodigious (x) Villain was then Pope, who was a famous (or rather infamous) Migician, and obtain'd the Popedom by the help of the Devil, as their own Platina, and Johan. Stella tell us. I know their Writers and the Popes Parasites since Luther, do (but without any iust reason) question the truth of what Platina, Stella, and others more ancient have faid of this Sylvefter; fo (y) Onuphrius, Papirius, (z) Massonus, and others, who against Truth, and the Faith of all former Historians, indeavour (Ethiopem lavare) to quit Sylvester of all these Crimes, and make him (what he was not) an Excellent Perion.

(x) Malis Artibus Pontificatum adept is est — Ambitione & Diabolică domin andi cupiditate Impulsus, Archiepiscopatum Rhemensem, dein Ravennatem, postremo Pontisicatum, Adjuvante Diabolo, consecutus. And a little
before, Relicio Monastrio. Diabolum

secutus, eni se Totum tradiderit, &c. Plat. in vitâ Sylvest. 2. See the Hist. of Magick by Gabr. Naudeus, c. 19. pag. 255. & Johan. Stella de vitis Pontificum, (opus revisum & correctum sub Julio 2. as we are told in the last page save one) Basil. 1507. in vita Silvestri. 2. (1) In Annotat. ad vit. Silvest. 2. apud Plat. Edit. 1626. (3) In vitâ Silvest. 2.

2. For (a) Grotius, who would have Caius Caligula to be Antichrist, and Dr. Hammond, who thinks, that Simon (b) Magus and his Gnofficks better deferv'd that Name : I confess they were very Learned and Worthy men, but men; and had (as the best have) their Errors. Optimus ille non qui nullis, sed minimis urgetur. Certainly it is as lawful for me (and not more immodeftly) to contradict them, as it was for them to contradict all (Ancient and Modern) who ever writ on those Passages in the Second to the Thessalonians, concerning Antichrist. I had, and have great respect and reverence for their Persons, and Memory, but more for Truth; and therefore, the Apology of Aristotle (concerning the Errors of his Master Plato) may, and shall be mine. Amicus Plato mannor of Tannois. He (whoever he be) who out of Reverence and Respect to any men (how great foever) either imbraces; or (when he knows them) conceals their Errors, wants Charity to himfelf (1) G:ot. in 2. Thefl.2.4,5.

(b) Dr. Hammond on the same place, and more largely, contra D. Blondellum Differt. 1. Procemialis. De Antechristo.

felf and others; who possibly (if he had not conceal'd them) might have avoided those Errors, and gain'd the

knowledge of Truth. In short then, I consider

(c) 2 Theff. 2. 6,7.

(d) Secundum Computum Diocundum verum

nyfij vulgat 38 fed Ann. Chrift.40. fe-Computum. Collegi (inquit Grottus) scriptam hanc Epi-Stolam Anno Altero Caiani Principatus. Grotius in Prologo ad 2. ad Theff.

1. That it is evident in the Apostle, that Antichrist was not come when St. Paul writ that Epistle; for he tells them, (c) That an Apostacy must first come, and that which hindred the Appearing of Antichrift, must be taken out of the way, (neither of which was done, when he writ that Epistle) Growing faw this, and therefore (unless he would contradict Truth and the Apostle) he could not make Cains Antichrist, unless the Epistle were so dated, that it was writ before Cains appear'd. For this purpose, he tells us, That Paul writ the Epifle, Anno (d) Christi, 38, or 40. in the Second year of Caius Caligula; and (he fays) that although Caius was Emperor before St. Paul writ this Epistle, yet his Impiety did not appear till afterwards; He in the beginning of his Reign carrying himself like a good Prince. So that the main Hinge on which Grotius his Opinion turns, is this date of Paul's Epistle: For if it was not writ before Cains appeared, (or the year 40.) then 'tis evident that Cains cannot be Antichrist, nor Grotius his Hypothesis true. Now that this Epistle was writ in the Second year of Cains Caligula (which Grotins affirms) is fo far from being true, that (by the Judgement and Confent of the most Learned Chronologers (Papists and Protestants) it was writ at least Seven or Eight years after Cains was dead. Such, I mean, as the late Lord Primate of Ireland Dr. (e) Usher, (f) Baronius, (g) Simpson, (h) A Lapide, (i) Calvisius, &c. all of which Authors (and many more) fay, and prove, that it could not be writ before the year of Christ, 50. and some of them, that it was writ Anno Christin 53, or,

(e) Ufferius Anmat Part. posteriori. Ætat.Mundi.7. ad Ann. 54. p. 667. in which year he fays, and proves

this Epifile to be writ. (f) Baronius Annal. Tom. r. ad Ann. Christ. 52. S. I. D. 408. in which year he fays this Epistle was writ. (8) Ed. Simpson Chronici Cathol. part. 7. ad Ann. 51- p. 36. hoc Ann. 2. ad Theff, Epist. scriptam putat. (b) Corn. A Lapide in Argumento ad. 2. ad Theff. & in Chronolaxi Actuum Apoftolorum ad Ann. Chrift. 53. pag. 4. quo Ann. 2. ad Theff. Epift. effe Scriptam afferit. (i) Calvifius ad Ann. Christ. 50. hec Ann.2.

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So that the Learned Primate of Ireland (Second to none in Exactness in Chronology) speaking of Grotius his date of this Epistle, fays, (k) That Grotius erred exceedingly, when he said this Epistle was writ in the time of Caius Caligula. 2. But that it may evidently appear, that St. Paul did not write this Second Epistle to the Thefsalonians Anno Christ. 40. (as Grotius says) but at least Ten or Eleven years after; let it be consider'd, 1. That it is a received Truth, that Paul was Converted Anno 2. 'Tis certain in the Text, that Paul had been at (1) The falonica, before he writhis First Epistle The Query then will be, When he came to Thessalonica: For if he had not been there, before the year 40. Grotius his Hypothesis will be evidently untrue. And that he was not, will appear from that Account Scripture gives of him, after his Conversion; Thus, 1. He himself tells us, that immediately after his Conversion, he (m) went into Arabia, and returned to Damascus; and then (n) after three years, he went to Jerusalem (which was Anno Christ. 37. and (0) fourteen years after, he and Barnabas went up to Jerusalem (Anno Christ. 51.) 2. He and Barnabas (sent from Antioch) went to Ferusalem, and were at the (p) Council of the Apostles there; which Council was held, Anno Christ. 47. fays (q) Simpson; Ann. 48. as the (r) Magdeburgenfes think; Ann. 50. fays (f) Helvicus; Ann. 51. fo(t) Baronius, (u) Funccius, (x) A Lapide, (y) Bellarmine, Oc. Anno Christ. 52. fays (z) Archbishop Usher. Now let the Council be held which of these years you please, it will utterly overthrow Grotius his Hypothesis. For, 3. It is evident in the Text, that Paul at the time of that Synod, had not been at Theffalonica, and so had writ no Epistle to them; seeing he says, (a) that he had been with them before he writ his First Epistle. he had not been at Thessalonica at or before the time of the Council, appears by what Luke fays of him after the Synod: who tells us, that he went to (b) Antioch; then through (c) Syria and Cilicia; then to (d) Derbe and Lystra,

(E) Annal. part.
posteriori, Ætate
Mund. 7. ad Ann.
Christ. 54. p.668.
Toto Calo erravit
Grotius, sum hanc
Epistolam sub Caio
exaratam existimahat.

(1) I Thefl.i.g.

(m) Gal. 1.19. (n) Gal. 1.18. (o) Gal. 2.1.

(p) Act 15.2. (q) Chron. Ca-

tholici, part. 7. ad Ann.47.p.34. (r)Centur.1.lib.

2.cap.9.p.420. (f) TheatroHift. ad dictum Annum.

(t) Tom. 1. ad Ann. 51. 5.6.

(*) Chronol ad dictum Ann. p.93. (x) In Chrono-

(y) In Chronot. fua ad dictum Ann.

(3) Ufferius Annal.part, 2. ad Ann. 52. pag. 660.

(a) 1 Theff. 1.5. (b) Act. 15.30. (c) Ibid. ver. 41.

(d) Ad. 16.1,2

(e) Ibid. vers. 6. (f) Ibid. vers.

(e) Act. 17.1. (h) Ibid. veri 10.

(i) Ibid.vers.15. (b) Act. 18. 1. (l Großum secuti

funt Omnes deinceps Chronographi; & Baronius, & c.Hen. Valesius in Notis ad cap. 18. lib.2. Eusebij p. 37.

(m) Paulus Anno demum Claudij. 9: venit in Graciam. Ibid.Col.2.B.

(n) 1 Theff.3.2, 6.vid. Hen. Holden Theolog. Parifienfem in Tabula Geftorum Pauli, in Calce N. Teft. à fe, cum Amnotat. Edit. Parif. 1660. p. 883, 884. ubi hæc Omnia firmat.

(0) 2 Theff, 2.

(p) Dr. Hammond in the Prologue to this Annotation the Second to the Thessalanians.

Lystra, Circumcifed Timothy, and took him along with Then he went through (e) Phrigia, Galatia, and Mysia, and so to Troas. And (in a Vision) being call'd to (f) Macedonia, he went to Neapolis and Philippi: and having pass'd through Amphipolis and Apollonia, he came to (g) Thessalonica (the first time he ever was there; but, as yet, had never writ to them.) Thence he went to (h) Berea, (i) Athens, and (k) Corinth; At Corinth, Aquila and Priscilla (banish'd from Rome, as all Tews were, by Claudius) came to him: and this was the Ninth year of Claudius, (that is, Anno Christ. 51.) as Josephus, Orosius, Baronius, and all Chronologers testifie, as a very Learned (1) Historian tells me: And he himfelf confesses, that Paul came into Greece (m) Anno Claudij. 9. that is, Anno Christi, 51. And yet Paul had writ no Epistle to the Thessalonians, till Timothy (whom he left at Theffalonica) came to him into (n) Greece, (as he himself tells us) so that by the Premisses, I think it may, and does appear, that the First Epistle to the Thessalonians, was not only writ after the Synod of the Apostles, Act. 15. but after Paul had pass'd through and preach'd in all those Countries before mention'd, after he had been at Thessalonica, left Timothy there, came into Greece, met Aguila and Priscilla come from Rome, (which was Anno Christ. 51.) and Timothy was returned to him; then (and not till then) he writ his First Epistle to the Thef-Salonians; and therefore it is impossible Cains Caligula should be Antichrist, who was not come (as (o) St. Paul tells us) when he writ his Second Epistle, who yet was come and dead, at least Seven or eight years before he writ the First. 3. And Dr. Hammond confirms what I have faid; who grants, that the Second Epistle to the (p) Thessalonians was writ Anno Christ. 51. which was at least Seven or Eight years after Cains (Grotins his Antichrist) was (q) dead and gone. So that (by (r) Dr. Hammond's Principles) Grotius his Hypothesis is utterly

Annal. Tom. 1. ad Ann. Christ. 43. S. 1. In which year 'tis certain Caius died. (r) Dr. Hammond An 2019.718. Col. 2.ex Professo proves that Caius could not be Antichrist.

overthrow,

overthrown, and Caius the Emperor cannot possibly be that Antichrist St. Paul speaks of; who was not come,

when he writ that Epistle.

2. And by the same Principles, Dr. Hammond has evidently Confuted his own Opinion, and Excluded Simon Magus from all possibility of being Antichrist. For that Doctor expresly affirms two things; 1. That the Second Epistle to the Thessalonians, was writ, in the year of our bleffed Saviour, 51. 2. That then Antichrift (when that Epistle was writ) was not come or reveal'd: which two things being granted, (as they must, for the Doctor fays the one, and the Apostle the other) it evidently follows, that Simon Magus neither was, nor could be that Antichrist the Apostle speaks of in that Epistle. For it is certain, that Simon Magus was come, and his Herefie and Prodigious Impiety discovered many years before. For, 1. It is certain, that when Peter and John were fent to (f) Samaria, they met Simon Magus there; who though he had been (t) baptized by Philip the Deacon, was no better for it, and Impioufly offer d (u) Money to purchase Power to give the Holy Ghost; Peter (cursing both (x) him and his Money) told him, That he was in the (y) Gall of Bitterness, and the Bond of Iniquity. 2. Now this was done, in the year of our bleffed Saviour (z) 35: which was Fifteen or Sixteen years before, the Second Epistle to the Thessalonians was writ, or Antichrist come and revealed, (according to Dr. Hammond's own Computation) And therefore it is impossible that Simon Magus should be that Antichrist, the Apostle speaks of. For that from the year 35. till after 51. (for Sixteen years together) he should not discover, but conceal his Impicty, (who as a Magician and an Impious Villain before, and then declared by Peter, to be in the Gall of Bitterness, and Eand of Iniquity) is utterly Incredible. Sure lam, that (a) Baronius and (b) Nicephorus (to name no

(f) Act. 8. (t) Ibid. ver.13. (u) Vers. 18.

(x) Thy Money perish with thee, ver-

(7) Ibid.ver.23.
(7) Baronius
Annal. Tom. 1. ad
Ann. 35. §. 9. Itaetiam Hen. Holden
Dr. Theol.in Tabulà Gestorum Petri,
in Calce N. Test.
cum Annot. suis Edit. Faris, 1660. p.
881.

(a) Magus cuminde recessissent Apostoli, contra eos obniti, eorumque Dostrinæ adversari
non dubitaret: &
qui olim Samaritas
dementarat, Judæos
iisdem Artibus aggressus, quos Apostolis Insensos videat, se esse Dei Fl-

llum, illis Svadere Conatus est. Baronius Annal. Tom. 1. ad Ann. 35. 5. 20. (b) Ka'v755Der, &c. Itáque hinc Simon Magus amulatione percitus, contra Apostolos, eorumque Doctrinam se Armavit. Nicephor. Histor. Eccles. Lib. 2. cap. 6. p. 141.

more)

(c) Dr. Hammond in his Annotat. on 2 Thest. 2.3. Lit. E. p. 719. Col. 1.

(d) Baronius Annal. Tom. 1. ad An. Christ. 35.5.9.

(e) Dr. Hammond
Annotat. on 2
Theff. 2.3. litera d.
p. 718. Col. 2.
(f) Eusebius Hist.
Ecclesiast. lib. 2. c.
12. in the Latin;
but 13. in the
Greek.

more) tells us, That after the Apostles were gone from Samaria, Simon Magus set himself against our blessed Saviour and his Apostles, (whom he thought only better Conjurers than himself) and by his Magick and Diabolical Arts feduced many Samaritans and Jews, and made them believe that he was the Son of God, &c. So far was he from Concealing his Impiety, till after the writing of that Second Epistle to the Thessalonians, and the year 51. That by all the Magick and Malice he had, he publickly feduc'd both Jews and Gentiles, long before that time; and so could not be that great Antichrist St. Paul speaks of. 2. But I neither shall, nor need bring any further proof of this Particular, (that Simon Magus had before the year 51. discovered himself to be an Adversary to our blessed Saviour, and his Apostles and Christianity) because Dr. Hammond himself (though in Contradiction and Evident Confutation of his own Hypothesis) doth both Confess, and ex professo, prove For he tells us——(c) That after he was baptiz'd, Act. 8. he went on in his way of deceiving the People by Sorceries, as appears, by his desiring to buy the Power of working Miracles from the Apostles, and being deny'd that, Soon after he set up, and opposed himself against Christ, and accordingly is here call'd &'Arliniumo, the Adversary, &c. where Dr. Hammond tells us, That soon after Simon's being with the Apostles at Samaria, he discovered himself to be an Adversary to Christ, our blessed Saviour. Now 'cis certain, that his meeting the Apostles at Samaria, was Anno (d) Christ. 35. and fo (by Dr. Hammond's Computation, who fays that Epistle (the Second to the Thessalonians) was writ Ann. 51. that is, Fifteen or Sixteen years before Antichrist came, and therefore it is impossible Simon should be that Antichrist Paul speaks of, who was not come when he writ that Epistle, unless you will say, (which is highly irrational) that Antichrist came Fifteen or Sixteen years, before St. Paul says he was to come. 3. Nor is this all; for the same Learned and Reverend (e) Doctor tells us, out of (f) Eusebins, That Simon Magus

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Magus came to Rome, in the beginning of Claudius his Reign; where he did such Miracles by the help of the Devil, that he was taken for a God, and had a Statue erected for him. And almost all the Samaritans, and some of other Nations confesid him to be the first and Principal God, and worshipped him with all forts of Sacrifices, &c. These are his words, by which it is evident (in the Doctors Opinion) that Simon was at Rome, In the Beginning of Claudius his Reign, and fusficiently revealed to be an Adversary to our bleffed Saviour and the Gospel, and prevailed so far, that (as (g) Hierome tells us) Peter went to Rome, Anno Claudij 2. (which was Anno Christ. 44.) to oppose Simon and defend the Golpel. Now all know, that Claudius began his Reign, Anno (b) Christ. 43. which was at least Seven or Eight years (in Dr. Hammond's own Computation) before the Second Epistle to the Thessalonians was writ, or Antichrist come; And therefore Simon Magus could not be that Antichrift Paul speaks of, who was not come or reveal'd, when that Epistle was writ; whereas Simon was both come and reveal'd fome years before.

3. Many things are faid of Antichrist in Scripture, which cannot be applied to Caius, or Simon Magus, with any truth or probability.

1. Antichrist was (by Usurpation) to have a Supream Power and Authority, (as our (i) Adversaries confess) and should make war with, and perfecute the Servants of Christ, and (as to killing the Body) overcome (k) them, till he was drunk (1) with the Blood of the Saints. This neither Caius nor Simon Magus did. Caius (though he had a Supream Power) was no persecutor of Christians; much less so far, as to be drunk with their Blood. Nero (m) was the first Roman Emperor who persecuted Christians; three and twenty years after Caius (n) was dead: And as for Simon Magus did. (n) was dead: And as for Simon Magus after Caius (n) was dead: And as for Simon Magus did. (n) was dead: And as for Simon

(g) Hierome De Scriptor. Eccles. in Petro.

(b) Baronius Annal. Tom. 1. ad Ann. 43. §. 1.

(i) Vide Hen. Holden. Dr. Parifiens. in cap. 13. vers. 1. Apoc. vidi Bestiam; i. e. Antichristum, habentem Cap. 7. i.e. Authoritatem Supremam, & Cornua. 10. id est, potestatem Maximam. Vid. Grotium in dictum locum.

(k)Apoc.13.7. (l)Apoc.17.6.

(m) Euseb. Hift. Eccles. 1. 2. c. 25. \(\pi_\text{got} \operate{\pi}\delta \operate{\pi}\) &c. Nero Rom. Imperat. primus Hostis,&c. Ita Tertullianus — Neronem primum in settam nostram gladioserocisse. Euseb. in Chronico ad Ann. Christ. 70. (n) Caius died Anno Christ. 43. and the first Persecution under Nero was Anno Christ. 66. Baronius Tom. 1. ad Agn. 43. \$. 1. & ad Ann. 66. \$. 9.

Y

gus (a despicable and beggarly Magician) he never had any Power of the Sword, nor ever did, or could make War against the Christians, much less overcome them, and be drunk with their Blood. 2. But (that I may not trouble the Reader, nor my felf, with any more Particulars) I fay (and think it an Evident Truth) that there is nothing faid in Scripture, or in the Works of the Fathers, or in any Writings of Ecclefiaftical Authors, for Sixteen hundred years after our bleffed Saviour, from which it may but probably be concluded, that Cains the Emperor, or Simon Magus, was that great Antichrist mention'd by St. Paul and St. John; But was repaires, on the contrary, it does appear both by Scripture and the Consent of Christendom, for Sixteen hundred years, that neither of the two was, or pollibly could be that great Antichrist. For-

3. It does appear (by what is above faid) that what St. Paul fays of Antichrift, 2 Theff. 2. cannot be meant of Caius or Simon Magus; because St. Paul in that place fays expresly, that when he writ that Epistle, the Man of Sin, and Son of Perdition was not come and reveal'd. And yet that Epistle being writ (as Dr. Hammond Confesseth) Anno Christ. 51. both come and dead at least Seven or Eight years before the year 51. and therefore could not possibly be that Antichrist who was not come till after it. for Simon Magus, he was (as Dr. Hammond grants and proves) both come and revealed as many years (as Cains was dead) before St. Paul writ that Epistle; and confequently before Antichrist was come or revealed. And so he (who was come and reveal'd) could not be that Antichrist, who (as St. Paul assures us) was not then come or revealed.

2. St. Paul elsewhere gives us some Characters of Antichrist, and his Adherents; as (o) men giving heed to seducing spirits, speaking lies in Hypocrisse, forbidding to marry, and commanding to abstain from meats, which God had created to be received, &c. Where I observe, 1. That in

(a) 1 Tim. 4.1,

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the former place, (but now (p) spoken of) he told the Thessalonians, that an Apostasie must precede the coming of Antichrist; and he tells us, what kind of Apostasie it must be; (q) A departing or falling from the Faith. 2. That thele two Marks of Antichrist Jai mes me mis mes eus! (forbidding Marriage, and commanding to abstain from Meats) are such as none but the Pope can pretend to; who fo feverely forbids the Marriage of the Clergy (Secular and Regular) that it is a (r) greater sin (with them) for a Priest to marry (though God Approves and Commands it) in fuch as otherwife have not the Gift of Continence) then it is for him to commit Fornication, and keep a Concubine. they say, that a Priests marriage is (1) Incostuous, Sacrilegious, and worse than All Adulteries. Nor is this Abominable Doctrine, the Opinion of any private Doctor only, but is approved as Orthodox, by (t) several Universities. So that in both these [forbidding to marry, and commanding to abstain from meats] what God in his Word expresly approves, the Pope condemns; and what God Commands, he Impiously Contradicts; and so evidently proves himself to be , That Man of Sin , who Exalts himself above all that is called God. 3. What the Apostle in this Epistle speaks of the Apostasie and Antichrist which followed, is not of things past or then in being, but of things to come afterwards. For he expresly says —— (u) That in the Latter Times some (hould depart from the Faith, &c. Neither Apostasie nor Antichrist were then come ; but afterwards , in the Latter times, should come. 4. Now he writ this ni, 1591. Where

(P) 2 Theff. 2.3.

(q) Amos noov-1 Tim.4.1.

(r) Gravius peccat Sacerdo., fi Matrimoniim contrahat, quam fi fornicetur. & doni concubinam joveat. Vid. Costeri Enchiridion, cap. 15. Propos. 9. p. 459. Edit. 1587.

() Hereticorum Miniftri Sacerdotium Incestis Nuptiis fædant;que non funt Nuptia, fed Pejora Omnibus Adulteriis Sacrilegia. Idem Ibid.p.460.

(t) See the Approbations of cofter's Enchiridion in the Beginning. Edit. Colon. 1587. Edit. Turnowe have, r. The Approbation of the University of Menta; and they say, they had read it diligently; Dignissimimque judicasse quod in publicum prodiret, manibusque Studiesorum Assidue tereretur. 2. The University of Colon : Approbat , Omnibusque veritatis amantibus Plurimum Profuturum testatur. 3. The University of Lovan:
Dignum judicat, quod adversus pestilentes nostri Temporis Sectariorum errores, Catholicorum

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manibus teratur. 4. The Divines of Triers : - Enchiridion Cofteri, quia & erudite & Orthodoxe per Omnia Scriptum , Summa Cum utilitate legi poffit. (u) 1 Tim.

Epistle,

(x) So Ed. Simpfor Chronol. Cathol. Part.7.ad Annum 54.p.37.

(y) So Baronius Annal. Tom. 1. ad Epistle, as some (x) think, Anno Christi 54. or as some (y) others (and they far more) Anno 57. or (as the most Exact (z) Chronologer) Anno Christi 65.

Annum 57. Num. 189. So Ger. Mercator Atlant. Minoris Arnhemij, 1621. p. 676. In Itinerario Pauli. And so Corn. A Lapide in Chronotaxi, ad Annum 57. (3) Jac. Userius Armachanus Annal. Part. 2. ad Annum Christi 65. pag. 688.

Now let my Adversaries choose which Computation they will, for the date and time of writing this Epistle; let it be (if they please) the year 54. which is surthest from Truth, yet most savourable to their Opinion. I say, admit that this first Epistle to Timothy was writ by St. Paul, Anno 54. yet it will appear by the Premisses, 1. That Antichrist was not then come, nor revealed, because St. Paul says so. 2. And therefore, that neither Caius nor Simon Magus could be Antichrist; Because Caius was both come and dead ten or eleven years before; and Simon Magus was come, and his Heresse and Impieties revealed (as Dr. Hammond grants and proves) long before that time.

(a) In his Sceond to Tim. 3.1.2.
2. &c. which Epithe was writ, fays
Baronius, Anno
Christi 59. Annal.
Tom. 1. ad Ann.
59. Num. 19. And
Archbishop usher
fays it was writ
Anno Christi 66.
Annal. Part. 2. ad
dictum Annum, p.
691. (b) 2 Tim

(d) 2 Pet. 1.14.

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3. After (a) this, St. Paul speaks of this Apostasse from the Faith; but still as of a thing not yet come, but to come in suture (b) times; in the last times; so that if St. Paul say true, that great Apostasse (which was to (c) preced the coming of Antichrist, was not come when he writ that Epistle, which was (as the Learned Primate of Ireland Dr. Usher thinks) Anno Christi 66.01 (as Baronius) Anno Christi 59. And therefore it is impossible that Caius or Simon Magus should be Antichrist, both come, and their Villanies revealed long before.

(b) 2 Tim. 3. 1. (c) 2 Theff. 2. 3.

Hens To Ennoua-The mezvelox est depositio tabernaculi mei. Versio Vulgata,

hastens)

hastens) now an Exact (e) Chronologer tells me (and proves) that he died Anno 67. and writ this (f) Epistle Anno Christi 66. Ido know that some (g) say he writ it Anno Christi 67. and Baronius fays (b) he writ it Anno 69. But, 2. which of those years soever it was writ in, the great Apostasie (which preceded the coming of Antichrist) was future and afterwards to come. himself tells us, (i) But there were false Prophets among the People, even fo (Loovlas) there shall be false Teachers among you, who privily shall bring in damnable Heresies, &c. Thele false Prophets and the great Apoltasie were (when he writ that Epistle) future and to come. therefore 'cis certain Caius or Simon Magus could not be Antichrist. For it was writ in the Year 66. Gains was come, dead and gone three and twenty years before; and Simon Magus his Herefies and Impieties publickly reveal'd and known, and is afore proved, even by Dr. Hammond himfelf.

4. In the Revelation, St. John does more fully describe Antichrist; That (k) he rose out of the Sea, with seven Heads and ten Horns, and on his Horns ten Crowns, &c. That he should make War (1) with the Saints, overcome them, and be drunk with their blood; That his Seat should be (m) Rome, mystically, or (n) spiritually call'd Egypt, Sodom, and Babylon; That ten (o) Kings should give their Power to that Beaft, aid and affift him in his Tyranny and Impieties; That those Kings should at last for sake him, and utterly destroy (p) bim, and burn and utterly destroy (q) Babylon (or Rome) his Seat, never to be inhabited any more: Which is fuch a Description of the great Antichrist, as never can (with any truth or probability) be attributed to Caius Caligula or Simon Magus. that which here, I more particularly press, is, I. That St. John in the Revelation speaks of Antichrist, (not as past, or present, but) as future, and yet to come, when he writ that Book (as is evident in the Text, and is, and must be confess'd. 2. And it is as certain, and generally agreed upon, that he writ the Revelation in (r) Patmos

(e) Jac. Utlerius
Armach. Annal.
Part. 2 ad Ann. 67.
p. 691. vide Lyranum in Glossa ad
Prologum Hieron.
in 7. Epist. Canonicas, & Hieronym.
De Illust. Eccles.
Doctoribus, c.1.

(f) Idem Ufferius ibid. p. 691.

(g) Simpf. Chron. Cathol. Part. 7. ad Annum 67. p.44.

(b) Baronius Annal. Tom. 1. ad Annum 69. §. 1.

(i) 2 Per. 2.1.

- (E) Rev. 13.1.
- (1) Rev.17.6.
- (m) Rev. 17.18.
- (n) Rev. 11.8.
- (0) Rev. 17. 12:
- (p) Ibibem vers. 16. 17.
 - (9) Rev. 18.2.2L

(r) Rev. 1.9. (() Johannes Aporalypfin viderat, pene sub nostro seculo, ad Finem Comitiani Imperij. Irenæus adverf. Hæref.lib.s. pag.259. Col.2. Edit. Erzimi. So Eufebius Hift. Eccles. Jib 2.cap.23. where he cites Clemens Alexandr. for the same purpose. So the Ada Martyrij Timothei, apud Photium Biblioth. Cod. 254. p.1402. 1403. So Orofius Hift.l. 7. c. 10.11. p. 594. And fo Hierom, de Doct. Ecclefiæ Illuft. c.9. ad Ann. 97.

(t) Baronius Annal. Tom. 1.ad Annum 97.5.1.

(u) The Revelation was writ Anno Christi 97. Caius died Anno 43. (Baronius Annal. Tom. 1. ad Ann. 43. §. 1.) and so was dead 54 years before Antichrist came.

died Anno Christi 68. (Ita Baronius

(r) Patmos (whether he was banish'd by (1) Domitian) Anno (t) Christi 97. The Premisses being granted. (as they ought and must) being built upon better Authority, then any is, or can be for the contrary, I. That Antichrist was future and to come, when St. John writ the Revelation. 2. That he writ it Anno Christi 97. It will evidently follow, that it was impossible, that either Cains the Emperor, or Simon Magus, should be that great (u) Antichrist. Caius being dead four and fifty. and Simon (x) Magus nine and twenty years before St. John writ the Revelation, and so before Antichrist was to come. I know that the Reverend Dr. (y) Hammond indeavours to prove, that John was in Patmos, and writ the Revelation there in the time, and about the ninth year of Claudius, which was Anno Christi SI. which was fix and forty years before the time I have affigned for St. Johns being in Parmos, and writing the Revelati-Now for his Opinion, Dr. Hammond neither has, nor pretends to any Testimony of Antiquity, save only that of (z) Epiphanius; who in that particular is miserably mistaken, (as he is in many more) as is (a) confels'd and prov'd by Learned men, and they fuch, who have a due Reverence for the Fathers, and particularly for Epiphanius. 2. That St. John should be banish'd, and write the Revelation under Claudius, (which only Dr. Hammond and (b) Grotius say (out of Epiphanius) to give fome Colour to their new and contradictory Hypothesis) is evidently against the concurrent Sense and Testimonies of Ancient and Modern Authors. For besides Irenaus, Clemens Alexandrinus, Eusebius, Acta Martyrij

ex Eusebio, Epiphanio, &c. Tom. Annal. 1. ad Annum Christ. 68. §. 17. 18.) which was Nine and twenty years before the Revelation was writ, or Antichrist come, if St. John says true.

(y) Dr. Hammond in his Premonition to his Annotat. on the Revelation, pag. 906. & 907.

(3) Epiphanius Hæresi. 51. §. 12. & 33.

(a) Baronius Annal. Tom. 1. ad Annum 99. §. 2. Dionysius Petavius in Notis ad Epiphan. Hæresin. 51. Num. 33. & Baronius Ibid. ad Ann. 93. §. 9. D. Blondellus de Sybillis, lib. 2. cap. 2. Possevin. in Apparat. verbo Johannes Apostolus, pag. 814. &c.

(b) Grot. in Apocalyp. 1. 9.

Timothei apud Photium, Hierome, and Orosius (beforecited) Johan. (d) Malela Antiochenus, (e) Haymo, (f) Arethas, Ado (g) Viennensis (and many more) constantly fay; That John was banish'd into Patmos, not by Claudius, but by Domitian, and writ his Revelation there. 3. But I shall not go about any further proof of this; For Dr. Hammond has faved me the Labour, and confess'd it; For it is certain from the Text, that Antipas had suffer'd Martyrdom, before John writ the Revelation; John himself telling us (b) so, Thou but not deny'd my Faith, when Antipas my faithful Martyr was flain among you. So that 'tis Evident', Antipus had fuffer'd Martyrdom before John writ his Revelation. Now Antipas suffer'd, and was slain by Domitian, in the Second Persecution of the Christians, which was Anno Domitiani 10. Christi 92. So the Old Roman (i) Martyrology, and (k) Baronius affures us; and Dr. (1) Hammond confesses it, That Antipas suffer'd Martyrdom under Whence it evidently follows, That St. Domitian. John speaking of Antipas his Martyrdom, as a thing past when he writ his Revelation (and that in Domitian's time) he could not write it in Claudiss his time, who was dead (m) eight or nine and twenty years before Domitian came to the Empire. So that Antipas being put to death, in Domitian's time, (as Dr. Hammond affirms) and St. John in the Revelation, mentioning his Martyrdom as a thing past, when he writ; cis Evident, that he writ that Book after the death of Antipas, and so in, or after Domitian's time, and not in the time of Claudius.

(d) Joh. Malela in Domitiano MS. in Bibliotheca Bodleiana Oxon. pag. 16 r. alias 17 r. (e) Haimo Hift. lib. 3. cap. 15. pag.

(f) Arethas in Apocalyps, cap. 1.

(g) Ado Viennensis in Chronico, ad Annum Christ. 84. apud Laurent. de la Barre, pag. 493.

(i) Martyrologium Romanum ad diem Apr-11.

(k)Baronius Annot. ad Martyrologium Roman ad dictum diem April 11. & Annal. Tom. 1. ad Ann. Christ. 93.8.9.

(1) Dr. Hammond in Annotat. ad Apocal. 2. 13. lit. 1. pag. 927. Col. 1.

(m) Moritur Claudius Anr. Christ. 55. seu 56. Baronius ad Ann. Christ. 56. 5. 42. &c

Domitianus Imperium adiit Anno Christi 84. Baronius ad dictum Annum. 6. 1. And hence it appears that \(\frac{84}{55} \) Twenty nine, or \(\frac{56}{28} \) Twenty eight years before Domitian came to the Empire-died either \(\frac{55}{29} \)

6. St. John in his first (n) Epistle, speaks of Antichrist as then to come, when he writ that Epistle. It is the last time (saith he) and as you have heard that Antichrist shall come,

(n) 1 Joh. 2. 18; & cap.4.3. (0) Nunt multi
funt Antichristi
λέγοι δε Κήρινθον
κ) τες διωίες) qui
num idum pracedant, itérque illi
parant: προσθοποιέντων των πολλών
Ανθικείς ων τῷ ένί.
Oecun enius in I
Johan Epist κεφ γ.
p. 573 C D. So Beat,
Estius, &c. in 1 Joh.
2 18. So Gagnaius,
Ibid.&c.

(p) Τον 'Αν]ίχεισον εν εσχάτοις καιερις περσδοκώμεν. Idem Ibidem. Nunc multi
funt Antichristi, qui
Omnes Maximo illi
Antichristo in Finem Seculi Venturo,
quasi suo Capiti, Testimonium credunt.
Beda in 1 Joh. 2.
18.

(q) I Joh. 4. 3.
 'Αντίχεις Φ κὶ νῦν ἐν τῷ κόσμῷ ὅςὶν πόλο.

(τ) Jam in Mundo eft; & Σωμαπκῶς ἀλλὰ διὰ τῶν πεοσοδοποιέντων

even now there are many Antichrifts, &c. Here two things (I conceive) are Evident; 1. That vu, nunc, when St. John writ this Epistle; there were many Antichrists; that is, many (o) false Prophets and Hereticks forerunners of Antichrift, who made way for him. 2. And that the great Antichrift, & 'Avixpis & , was to (p) come , when St. John writ. This Occumenius, Bede, Eftim, and generally all Commentators (Ancient and Modern, Proteflant and Papist) which I have yet met with, constantly affirm. 'Tis true, that when St. John fays (q) afterward, that Antichrist was Now in the World already: they truly Explain it, that the meaning is, That he is now in the World; Not (r) personally, but in respect to his Forerunners (false Prophets and Hercticks) who make way for him. I take it then for a certain truth, that when St. John writ this Epittle, & Avrixers . The Antichrist, or (as Venerable Bede calls him) Maximus ille Antichristus, was future, and to come. And (which is fomething strange) Grotim confirms what I have faid (which makes much for mine, but little for his purpose) For, 1. He grants, that this Text (1 Joh. 2.18.) speaks of (f) Antichrist, as future, and to come. For though the word here (and cap. 4. vers. 3.) be zerlas, in the Present Tense, yet Grotius confesses, that it must be taken in the (t) future; Veniet Antichristus, Antichrist will come. 2. He says, that amongst those many Antichrists St. John here speaks of, there shall be one (u) more Eminent, which he favs was Barcochebas, who appeared not (he fays) till the Emperor Adrian's time (which was (x) long after St. John writ this Epistle). And he further fays, (in Confirmation of what is aforesaid) (y) That the false Christs, Hereticks, and false Prophets, (which

τῶν πολλῶν 'Ανπχείςων τῷ ἐνί· Occumenius ibidem κεφ. δ. pag. 587.D. (f.) Vide Grotium in 1 Joh. 2. 18. (t) 'Ερχεραί, est sono prasens, sensu futurum. Grotius in 1 Joh. 4. 3. (u) Inter Antichristos, unus futurus erat Cateris Eminentior, ad quem Locus 1 Joh. 4. 3. pertinet, is vero non alius fuit quam Barchochebas. Grotius in 1 Joh. 2.18. (x) Apparuit Barchochebas Ann. Christ. 130. Adrian. 11. apud Baronium, Annal. Tom. 2. ad Ann. 130. Num. 4.5. (y) Grotius in 1 Joh. 4. 3. Talis Prophetia (he speaks of the Propheties of false Christs, and Prophets) viam struit Magno 10si & Eximio Antichristo.

Tohn

John calls Antichrists) do make way for that Great and Eminent Antichrist.

I take it then for certain, (and confess'd by Grotius) that the great Antichrist was not come, when St. John writ this Epistle. The next thing to be inquired after, is, When this Epistle was writ? for if it was writ after Caius Caligula, and Simon Magus were dead, then it will be undeniably Evident, that neither of them could be that great Antichrist, of whom St. John speaks; who (when he writ this Epistle) was future, and to come. Now here it is to be considered,

1. That 'tis a common and received Opinion amongst Learned men, that St. John writ this Epistle Anno (2) Christi 99. or at least after (a) the death of Domitian (which was Anno Christi 95.) So Baronius, Gavantus, Lyranus, (in the places cited) and many others. Now if this Computation be true, (as in the Opinion of very Learned men it is) then Grotius bis Antichrist, (the Emperor Caius Caligula, who died Anno Christi 42. was dead Seven and fifty years before John writ this Epistle; and therefore Seven and fifty years before Antichrist came; for St. John Says, he was suture, and to come when he writ. And for Simon Magus (Dr. Hammond's Antitichrist) it is (b) certain, he died Anno Christi 68. and so One and thirty years before Antichrist was come.

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(7) So Baronius Annal. Tom. 1. ad Annum Christ. 99. Num. 7. Bart. Gavantus Comment. in Rubricas, Breviarij Rom.Scct. 5. p. 84.

(a) Johannes vero nullum post Evangelium & Epistolas
Scripst, Scilicet post
mortem Domitiani;
quia reversus de Exilio invenit Ecclesiam per Hareticos
perturbatam, des tunc,

Scripsit Evangelium & Epistolas contra Ipso. Lyranus in Glossa ad Prologum Hieronymi in septem Epist. Canonicas. (b) Baronius Annal. Tom. 1. ad Ann. 68. Num. 16.17.&c.

2. But be this as it will; I shall not (though I might) stand upon it; but take the Computation which both (c) Grotius, and Dr. (d) Hammond approve; for they both agree in this, that St. John writ this Epistle a little before the destruction of Jerusalem; and (in the places cited) indeavour to prove it. 2. This being granted; it is surther certain, that the Excidium Hierosolymorum, was in

(c) Puto Scriptam hanc Epistolam non multo ante Excidium Hierosolymorum. Grotius Annor. in 1. Johannis, in Principio.

(d) This Epistle seems to have been

writ a little before the great destruction which besell the Jews, &c. Dr. Hammond in his Prologue to his Annot. on the first of John:

(1) Iosephus de Bello Judaico, l. 7. c 47.p. 959.

(f) Lulabius in Chronico ad Ann.

72.

(g) Ufferius Annal.part.2.p.698.

(h) Baroniu: Annal. Tom. 1. ad Ann. 72. Num. 20.

(i) Hieron. de l'ilust. Eccles. Doctoribus, c. 9. says St John liv'd 68: years after the Passion of our blessed Saviour, to which if we add 34. (the year of the Passion) it will appear that St. John died Anno Christi 102. Trajan.2.vel 3.

(b) Vide Barcnium Annal. Tem. 1. ad Ann. Christi 70. Num. 3. 4. ex Augustino, De Civitate Dei,lib.20. c. 19. where he says, That by those words (2 Thess. 2. the Second year of Vespasian; that is, Anno Christi 72. That this is so, (e) Josephus, (f) Eusebius, (g) Jac. Userius Armachanus, (b) Baronius, &c. assure us. 3. And hence it evidently follows, That both Cains Caligula and Simon Magus were dead before the year 72. when Antichrist (as St. John assures us) was not come. Caligula being dead Thirty, and Simon Magus Four years before that time.

By the Premisses (I believe) it may, and does appear, that in Scripture, Antichrift (the great Antichrift) is never spoken of , but as future and to come: and therefore it is impossible by Scripture, (and there is no other Medium can do it) to prove that Antichrist was come, in any part of that time in which Scripture was writ. 2. And as the Apostles believed and writ, that in their times, (even in St. John's, who lived (i) longest) Antichrist was not come. So the Fathers, and Ecclesiastical Writers after them, for about a Thousand years generally, (if not universally) speak of Antichrist as still future, and (in their feveral times) to come. I know that fonce (k) anciently (and wildly) thought, that Nero was Antichrift, and as much might be faid for him, as Grotius has faid for Caligula) but they faid, that he was to rife again, and come Sub Seculi Finem, and Act as Antichrist. But I never yet read or heard of any, besides the Learned Grotius and Dr. Hammond, who (in Sixteen bundred years after our bleffed Saviour) ever seriously affirmed, that Caligula, or Simon Magus was Antichrift: The two Learned Perfens (before-mention'd) are the first, and they Contradict each other, themselves, the received Opinion of the Christian World, and gratifie Rome; whilst they indeavour (which neither they, nor any body elfe can do) to free the Pope from being the great Antichrif.

7.) Mysterium Iniquitatis jam operatur; Neronem voluerit Intelligi: enjus jam sacta velut Antichristi videbantur. So Athanasius tells us, that Constantius (the Arian Emperor) acted all those things, which are spoken of Antichrist, but was not that Antichrist spoken of in Scripture, sfor he was suture, and to come, lays Athanasius) Quid igitur hie (Constantius) quod Antichristiest, omiste? aut Quid ille noi Venerit. plus committere poterit? A hanasius sipistola ad Solit. vitam Agentes. p.236.

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either Caligula, or Simon Magus (who have been dead this Sixteen hundred years and more) be that Antichrist, then (unless you will have two or three such Antichrists) The Pope is fecure, and (wrong'd by those who call him so) miscall'd Antichrist. Sed salva res est, there is little danger from fuch extravagant Opinions; they will neither be beneficial to the Pope, nor prejudical to his Adversaries, to believe and prove him to be Antichrist. That Calignla, or Simon Magus, was that great Antichrift, none, or (if any) very few believe. The Reformed Churches fay, that the Pope is Antichrift, and have great reason to say so: many of the Propheties, and Predictions of him in Scripture, being now actually fulfilled, and so the truth of the Prediction made Evident, and easie to be understood by the Event. On the other side the Popish Party say, that Antichrist is not yet come; and so neither Party does believe Caligula or Simon Magus to be Antichrist; because it is a Novel and Apocryphal Hypothesis (take which of the two you will) without truth or probability. Sure I am, that the Reasons those two Learned Persons bring for their Opinions, are evidently Illogical and Inconfequent. For, 1. If Grotius his proofs for Caligula, be cogent and concluding, then Dr. Hammond's for Simon Magus are inconsequent; and if Dr. Hammona's be Good, those of Grotius are not. Whence tis evident, that all the proofs of the one Party, (at least) are impertinent, and to prove his Polition infufficient. 2. But indeed all the Reasons they do bring, to prove their feveral Politions, are (as I faid) illogical and incon-That this may not be gratis didum; I say,

1. That both their proofs are built and rely upon the same ground; they take (not all, but) only some of the Characters and Marks of Antichrist which the Apostles give him in Scripture.

2. They indeavour to accommodate and apply those Marks to Caligula, or Simon Magus; and think they make it appear, that such Marks are really found in Caligula or Simon Magus.

- 3. And hence they Argue and Conclude thus——Such Marks of Antichrist are to be found in Caligula, or Simon Magus: Ergo, They (the one of them at least) are that Antichrist: Or (which is all one) Magus and Antichrist agree in some things; Ergo, They are the same.
- 4. Now such Arguing is miserably illogical and inconsequent; and no better then this A Duck and a Goose do agree in many things (each of them has one Head, two Legs, two Eyes, a flat Bill or Beak, and sometimes Feathers of the same Colour, &c.) Ergo, A Duck is a Goose. Or thus Sempronius and Titius agree in many things (they have the same Father and Mother, Romans both, born in the same Hour, (being Twins) bread at the same School, both good Scholars, &c. Ergo, Titius is Sempronius. The Reasons those Learned men bring to prove their several Antichrists, prove no more then those I have given; that is, just nothing.

(1) An ma de hiplas na nosavna, on et idichimur ouvernker engrov, an
n adegioma enar
an anto yerosto.
Porphyrius in lia-

20g C 2. 5.28.

5. The reason of such inconsequence, in such Arguments, is this; Young Sophisters in the University can tell you, out (1) of Pophyrie, Aristotle, and their Scholiasts) That every individual person or thing, is made up, and does confift of fuch Properties and Qualifications, Quorum Collectio nunquam in aliquo alio Eadem effe potest. It is certain, that a Collection of all the Properties and Qualifications which Constitute any Individual person, cannot be in amy other person whomsoever; though it is as certain, that some of them may. Now had Grotius or Dr. Hammond taken a Collection of all the Characters and Marks of Antichrist, given him in Scripture, and made it appear, that all those Marks had been really found in Caius Caligula, on Simon Magus, their proofs had been Logical and Confequent, (This they neither did, nor could) But their accommodation and applying only some of the Marks of the Beast, to Caius or Magus, and thence concluding that they. were Antichrist, such deductions are evidently Illogical and Inconsequent. And so much the more Inconsequent, because even those Marks of Antichrist which they in-

de mous

never were in either of them, in that sense and extent, in which they were (and since his coming are) to be sound in Antichrist. If any man censure me (as may be some will) for contradicting those two Learned Persons (Dr. Hammond and Grotius) all the Apology I shall make, (for it needs none) is only this; It is as lawful for me to contradict them, in defence of evident Truth, as it was for them to contradict each other, and the Christian World, in defence of a Manifest Error.

- 9. The Pope in this his Impious and Lying Bull, declares the Queen to be (what he really was, and she was not) a (m) Slave of Sin, a (n) Heretick, and a favourer of Hereticks: And then (with a prodigious Antichristian Pride and Impiety) pronounceth his Penal Sentence against her, of Damnation, Excommunication, Deprivation, &c. And here it is further to be observed;
- 1. What this Papal Power is (and whence be has it) which he pretends to inable and authorize him, to fit Judge and pass such Damnatory Sentences against Princes and Supream Powers, for Heresie.

2. What that Herefie is, and who the Hereticks, who (by the Pope) are so severely damn'd for it.

3. What those Punishments are, which they pretend they may, and actually do inflict upon such Hereticks.

I. For the first, Pius the Fisth, in the beginning of this Impious Bull, tells us; that this Papal Power is Divine. For he says—(0) That our blessed Saviour did constitute Peter and his Successors, the Popes of Rome, Princes over all Nations, and Kingdoms, with a Plenitude of Power, to Pull up, Dissipate, and Destroy, &c. Thus he, and so others, in their Damnatory Bulls; but with some variation; and (if it were possible) in such words as are more Extravagant, Erroneous, and Impious. I shall only instance in one; Paulus the Fourth, who was next Predecessor (save one) to Pius the Fisth.

Observ. 9. (m) Elizabetha pratensa Anglia Regina, Flagitiorum Serva. Bulla, S.1.

(n) Declaramus pradictam Elizabeth Hareticam & Hareticorum fautricem.

5.3.

(o) Clristus Soli
Petro, Petrique Successori, Romano Pontisici, in potestatis,
plenitudine Ecclesiam tradidit Gubernandam. Hunc unum
super omnes Gentes oomnia Regna Principem constituit, qui
Evellat, Destruat,
Dissipet, Disperdat,
oc. In dicta Bulla Principlo.

(p) Hereticorum, Schijnaticorum, corumque fautorum pane. I'hat's the Title of the Buil.

(9) Romanus Pontifex, qui Dei & Domini nostri Jesu Christi Vices-gerit in terris, & saper Gentes & Regna, plenitudinem potestatis, obtinet, Omnesque Judicat, à Nemine in Seculo Judicandus, & c. In Bulla, 19. Paul. 4. Bullarij Rom. Tom. 1. pag. 602. Edit. Rom. 1638.

(r) 2 Theff. 2. 4.

Fifth, who in his Bull (p) against Hereticks and Schismaticks and their Favourers, expresses his Power to damn them. thus - (4) The Pope of Rome here in Earth is Vicar, or Vice-Roy of God and our Lord Fesus Christ, and has Plenitude of Power over Nations and Kingdoms, and is Judge of All men, and not to be judged by any Man in the World. And that you may fee, that they are not asham'd to pretend to, and usurp such an Antichristian Power (for none but (r) Antichrist ever pretended to it). This Bull of Pope Paul the Fourth is referr'd into the (f) Body of their Canon Law (almost One hundred years ago) dedicated to Cardinal Cajetan; and lately publich'd (t) again, as a part of their Law, without any Contradiction (and therefore with the approbation) of the Pope or his Party. That this their Opinion of the Papal Power is far from truth or probability, I have indeavoured to prove before; & sic transeat cum cateris errori-

Canonici per Pet. Marthæum, Francosurti, Ann. 1599. Cap. Cum ex Apostolatûs, 9. De Hæret. & Schismat. in 7. (t) In Corpore Juris Canonici, Lugduni, 1661.

2. As to the second point; What is Heresie, and who is the Heretick, who is to be persecuted with such fearful Damnations and Excommunications? I say in short,

(") Hærefis eft Error in Fide, cum Pertinacià. Card. Toler. Instruct. Sacerd. lib. 1. cap.29:

5.2.

(x) Gratian.Candixit Apostolos, 29. & Can. Qui in Ecclesiâ. 3. Caus. 24. Quæst.3. & Glossa ibidem.

(y) Est autem pertinacia, quando bomo scit, aut scire 1. That it is agreed amongst their (u) Casuists, and (x) Canonists, That Heresie is an Error against that Faith which they ought to believe, joyned with pertinacy; or it is a pertinacious Error in Points of Faith; and he who so holds such an Opinion, is an Heretick.

2. And he is pertinacious, they say, who holds such an (y) Opinion, which he does, or might, and ought to know to be against Scripture, or the Church. By the way; I desire to
be informed, how it is possible for their Lay-people and Unlearned, to know (with any certainty, or assurance) what
Truths are approved, or Errors damned in Scripture; when
they are (z) prohibited (under pain of Excommunication)

debuit de potuit, aliquid esse contrarium Scripture, aut ab Ecclesia damnatum. Cajetan. ibidem. (2) Vide Regulas, Indici librorum Prohibit. ex Decreto Conc. Trid. Consecto, præfixas; Reg. 4-& Observat. Regulæ dictæ annexam.

ever to read, or have Scripture in any Tongue they underfland? Nor are Bibles only, in any Vulgar Tongue probibited; but all Books of Controversic between Protestants and Papists, in any Vulgar Tongue, are (a) equally probibited. So that they are absolutely deprived of the principal means to know Truth and Error, what Doctrines are Evangelical, what Heretical.

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(a) Libri Vulgari Idiomate, de Controversiis inter Catholicos & Hareticos nostri Temporis disserentes, non pal-

sim permittantur; Sed idem de ipsis servetur, quod de Bibliis Vulgari Lingua scriptis, Statutum est. Ibid. Reg. 6.

3. And although they are pleased sometimes to mention Scripture in the Definition of Herefie; yet tis not really by them meant. For (by their received Principles) a man may hold a bundred Errors, which he Does, or Might and Ought to know to be against Scripture and the Articles of the Faith, and yet be no Heretick, For thus Cardinal Tolet tells us --- (b) Many Rusticks or Country Clowns, having Errors against the Articles of Faith, are excused from Herefie; because they are ignorant of those Articles, and are ready to Obey the Church. And a little before --(c) If any man err in those things he is bound to know; yet for as it is without pertinacy, because he Knows it not to be against The Church, and is ready to believe as the Church believes, be is no Heretick. So that (by their Principles) let a man believe as many things as he will, contrary to Scripture; yet if he have the Colliers Faith, and implicitly believe, as the Church believes, all is well; he is (by them) effected no Heretick.

(b) Unde mules
Rustici, babentes
errores contra Articulos sidei, excusantur ab Haresi; Quis
Jenorant Articulos,
Grant Parati Obedire Ecclesia, &c.
Card. To etus Instruct. Sacerd. lib. 4.
cap. 3. §.7.

(c) Siquis erret in his, que tenebatur scire, tamen sine pertinacià, Quia nescit esse contra Ecclesiam,

paratufque eft creaere, quod tenet Ecclefia, non eft Harticus. Idem ibidem.

4. And hence it is, that they have of late, left the word (d) Scripture out of their definition of Herefie; and they only pals for Hereticks at Rome, (not who hold Opinions contrary to Scripture, but) who receive not, or contradict what is believed to be de fide, by the Pope and his Party.

(d) Non enim ut quisque primum in fide peccaverit, Hereticus dicendus est.
Sed qui Ecclesia Authoritate neglectà,

implas opiniones pertinaci animo tuetur. Catechif. Trid.ex Decreto Concilij Tridentini, Justu Pij 5. Edit. Paris. 1635. Part. 1. cap. 108 Le 9. Symboli Articulo, S. 1. p. 107.

(e) Fieri igitur
non possit; ut aliquis
se Hæresis Peste Commaculet, si iis sidem
adhibeat, quæ in boc
nono sidei Articulo
redenda proponuntur. Catechii. Trident. loco dicto.

(f) Rursus, si Rusticus circa Articulos Credat suo Episcopo, proponenti aliquod Dogma Hareticum, in Credendo Meretur, licet sit Error; quia Tenetur
Credere, donec ei
Constet esse contra
Ecclesiam. Tolet.
Instruct. Sacerd.1.4.
c.3.5.7. Idem habet
Rob. Holcott. in 1.

And therefore they plainly tell us; That None can be an Heretick, who believes that Article of our Creed, The Holy Catholick Church (you may be fure they mean their own Popish Church, not only without, but against all reafon) For so their (e) Trem-Catechism tells us; not only in the Text, but (left we should not take notice of it) in the Margent too; where they fay, Verms. 9. Articuli Professor (that is, he who will believe what their Church believes) Neguit dici Hareticus. That is, he who believes the Church of Rome, to be the Catholick Church in the Creed, and that Church Infallibly affifted by the Holy Ghoft, he shall not (we may be sure) be call'd an Heretick at Rome. Nay, fo far are they in Love with their most irrational Hypothesis; That to believe as the Church believes, excuses their Laicks and the Unlearned from Herefie; that they expresly say, That such men may in some Cases, (not only Lawfully, but Meritoriously) believe an Error contrary to Scripture, which (in another more knowing Person, would be a real and formal Heresie. The Case is this, (as Cardinal Toler and Robert Holkott propose it, (f) If a Rustick or Ignorant Person, concerning Articles of Faith, do believe his Bishop proposing some Heretical Opinion, he does Merit by believing, although it be an Heretical Error; because he is Bound to believe, till it appear to him to be against The Church. So that in the mean time he is no Heretick. For, 1. He may lawfully 2. He is Bound to do it, to believe his Bishop, and the Doctrines proposed by him. 3. Nay, it is a Meritorious action to believe fuch Heretical Errors, though it be contrary to Scripture and the Word of our gracious God. This is strange Dostrine, yet publickly

culum fidei, &c.

maintain'd by (g) their Casuists and Schoolmen, and approved by their Church. For I do not find it Condemn'd in any Index Expurgatorius, nor (in any publick Declaration) disown'd by their Church; & qua non probibet peccare, aut errare cum possit, Juber. And here, in relation to the Premisses, I shall further propose two things, and leave them to the Judgment of the Impartial Rea-

(g) Especially the Jefuits; In the end of the Exercitia Spiritualia Ignatij Loyola, Toloja 1593. there are Regule Servande, ut cum Ecclefia verè Sentiamur. The first of which is, Sublato

proprio omni Judicio, tenendus est paratus animus ad obediendum veræ Ecclesia. You may be fure they mean the Church of Rome. The Thirteenth Rule is this--Si quid quod Oculis nostris Album apparet Ecclesia Nigrum effe definierit, debemus itidem, quod nigrum sit pronunciar . And to the fame purpose Bellarmine tells us -----Fides Catholica docet, Omnem virtutem esse bonam, & Omne vitium malum. Si autem Papa erraret, pracipiendo vitia & prohibendo virtute., Tenetur Ecclesia Credere vitia esse Bona, & virtutes Malas — Tenetur credere bonum esse quoa ille pracipit, & malum quod ille probibet. Bellarm. de Rom. Pontif. I. 4. c. 5. S. ultima. Ira eriam

V. Erbermannus contra Amefium, Tom. 1. l. 3.c.6. §. 5. p. 401. 402.

That feeing it is their Received Doctrine, that an Implicite Faith in their Church and a profession and resolution to believe as she believes, is enough to free a Papist from Heresie, and the punishment of it: though otherwise (through Ignorance) he hold some heretical Errors, contrary to what his Church believes: why may not a Protestants Implicite Faith in Scripture, with a Profession and Resolution to believe every thing in it, as it comes to his knowledge; free him from Herefie and the punishment of it; though otherwise (in the mean time) he may believe fome things contrary to Scripture? Certainly, if an Implicite Faith in the Doctrines taught by the Pope and his Party, (for they are the Roman Church) with a resolution to believe them all, when they come to their knowledg, be sufficient to free a Papist from Heresie and the Punishment of it; much more, will an Implicite Faith in the Dollrines taught by our bleffed Saviour, and his Apostles in Scripture, with a Resolution to believe them all, when they really come to their knowledge, be sufficient to free a Protestant from Heresie and the Punishment of it. Because the Doctrines taught by our bleffed Saviour and his Apostles are Divine, and in such a measure and degree Infallible, as the Doctrines Aa

taught by the Pope and his Party, (without great Error

and Impudence) cannot pretend to.

2. Seeing it is there Received Doctrine (as may appear by the Premisses) that if any Bishop preach to this People. (the Laity and Unlearned Rusticks) some Hererical Do-Etrine, they are bound to believe it, and may not only Lawfully, but Meritoriously do so, till it appear that their Hence it evidently follows: Church is against it. That if the Bishop preach'd this Doctrine, That is lawful to kill an Heretical King, who is actually Anathematiz'd, and Deposed by the Pope; they were bound to believe it, and might lawfully and meritoriously do so; and then, if it was meritorious to believe such a Doffrine, then to put it in Execution, and actually kill such a King, could not be unlawful and vitious. So that we need not wonder, that those prodigious Popish Villains who were hired to Assalfinate our Gracious King in the late Conspiracy, undertook such an Impious Imployment, fince besides great store of Gold given to incourage them, their Religion and Learned Cafuifts afforded them such Principles (which they were bound to believe) to warrant and justifie their Villany, so that without scruple of Conscience they might do it. In short, they are Hereticks whom the Pope and his Party are pleased to call so; for (by their (b) Law and Canons) they are fole Judges of the Crime (what Herefie is,) and the punishment due to it. 'Tis true, when they have passed Sentence upon any Hererick, they deliver him to the Civil Magistrate; but he is only their Executioner, to hang or burn according to their Sentence; but has no Power to reverse their Sentence, nor so much as to Examine whether it be just or unjust; but (right or wrong) must do as they de-And here (to fay nothing of the Impiety and Injustice of the Roman Church, in condemning those they call (or rather miscall) Herericks; I shall take notice of a strange piece of their Hypocrisse, used by them, when (after Condemnation) they deliver the Comdemned person to the Civil Magistrate, when the Bishop or Inquisitor who delivers him, thus bespeaks the Civil Magistrate.

(h) Crimen Haresis est Mere Ecclesiasticum. Innocent.
8. Constit. 10. \$.2.
In Bullario Romano, Romæ, 1638.
Tom.I. p.337. Col.
1. vide Cap. Ad abolendum.9. Extra
de Hæreticis. Qui alitèr docent quam
Ecclesia Romana, Excommunicantur.

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gistrate—(i) Sir, We passionately desire you, that for The Love of God, and in reguard of Piety, Mercy, and our Mediation, you would free this miserable Person, from A'l Danger of Death or mutilation of Members. And it is there faid, that the Bishop may do this, (k) Effectually and from his Heart. But notwithstanding all this feeming Piety and Tenderness, when they have Sentenced an Heretick to death; they expect and require the Magistrate to Execute that Sentence, within (1) fix days, upon pain of Excommunication, Deprivation, and loss of Authority and Offices. Hence it is, that Pope Alex. 4. about the year 1260 gives Authority to the Inquisitors, to (m) Compel All Magistrates to Execute their Sentence, (be it what it will). And Pope Innoc. the Eighth fays, they must neither Examine (n) Nor fee the Process against those they are to Execute. Nor is the matter mended fince the times of Innocent the Eighth, and Alexander the Fourth; their Successors are for the same Compulsatory Power. The Council of Trent exprelly fays -(o) That All Catholick Princes are to be Compelled to obferve All the Sanctions and Constitutions declaring their Ecclesiastical Immunities amongst which this of punishing Hereticks is not the least, &c. By the Premisses (I believe) it may appear, that the Hypocrific of the Popish Church is inexcusable, when she takes God's Name in vain, and prays the Civil Magistrate, For the Love of God, &c. to do that which she knows (if he were willing) he neither can nor dare do; nor will she permit him to do, having under pain of Excommunication (and may other Penalties) absolutely prohibited him to do it. I fay, 'tis not only the Boshop who so interceeds to the Civil Magistrate, but the Church of Rome her felf, by him. Pope Innocent the third is my warrant for faying fo; who (in a Decretal Epiftle to the Bishop of Paris) tells us; That when a Condem'd

(i) Domine Tudex, rogamus Vos cum Omni affectu, quo possumus, ut Amore Dei, Pietatis, O Mistricordia Intuitu, & nostrorum interventu precaminum, miferimo buis nulium mortis, vel mutilationis pericilum Inferatis. Pontif. Roman.Romæ, 1611. p. 456. & Heftienfis in summa. lib. 5. De Hæretici , pag. 424. Edit. Ludg. 15:7.

(k) Pontifex Efficaciter, & ex Corde, Omni Instantia intercedit, &c. Ibidem in Rubrica.

(1) Infra 6. dies, fine aliqua Processum Visione, Sententias latas prompté exequantur, sub Excommunicationis panà, alissque Censuris. Innocent. 8. Constit. 10. in Bullar. Rom. Tom. 1. Pag-337.

(m) Facultas Cogendi quoscunque
Magistratus, sub pœna Excommunicationis & Interdicti,
&c. Alexandr. 4.
Const. 17. in dicto

Bullar. pag. 117. Tom. 1. & Conft. 18. in Lemmate. Ibid. (n) Sine aliqua Processum Vifone. Innocent. 8. dicta Constit. 10. (o) Cogantur Omnes Principes Catholici conservare omnia Sancita quibus Immunitas Ecclesiastica declaratur. Concil. Trident. Sest. 25. De Resormat. C. 20. In Lemmate, Edit. Antverp. 1633. (P) Degradatus propter fligitium damnabile & damnabile traditur Curie seculari; pro quo tamen debet Ecclifia efficaciter Intercedere, ut contra mortis periculum, circa emm sententia moderetur.

Cap. Novimus 27.
Extra. De verb. significatione.

(q) Roffensis contra Lutherum, ad Art. 33. Operum p. 642. Dixit enim Lutherus, Eos dista Crationis formula non Orare, sed

Indere.

(r) Ecclesia Hærreticum Excommunicat, & ulterius relinquit eum Judicio Seculari, à Mundo Exterminandum per Mortem. Aquin. 2.2. Quæst. 11. Art. 3. Respondeo. Si Judex Ecclesiasticus Person is delivered to the Secular (p) Judge, The Church must effectually interceed, that he moderate the Sentence so (which she knows he neither dare, nor by their Law can do) that the Condenn'd Person may be in no danger of death. I know that (q) Roffensis, (and other of the Popish Party) do endeavour, with many little shifts to palliate the Hypocresie of their Church, but in vain. For Omnia cum fecit, Thaida, Thais clet. Sure I am, that (r) Aquinas (Bannes (1) and others who Comment on that part of Aquinas) tells us, That the Condemn'd Heretick is deliver'd over to the Secular Power, to this very end, that he may be put to death, and taken out of the World; and a great and famous (t) Canonist (Hostiensis) says exprestly, what I have done; that this Intercession of their Church to the Secular Magistrate. in behalf of the Condemned Hiretick, is (in the Common Opinion) barely a Colour, and verbal (u) only, not real. For thus I finde him cited in Panormitan on the Decretals. -Whatever (fays he) may be faid to the contrary; yet To this end, is He Delivered to The Secular Power, That he may be punished with death. Upon these Premisses, I think it evident, that the Church of Rome, in this her Intercession to the Secular Power, does (with Itrange Hypocrific) feem carneftly to defire that of the Magistrate, which she knows he dare not do; nay, which she herfelf, by her publick Laws, has Commanded him not to do. How she will

tradat Curiæ Seculari Hæreticum, non potest in aliquo cognoscere secularis; scilicet, An Bene vel Male fuerit judicatum, sed tenetur exequi omnino. Card. Tuschus Conclus. Practicarum Juris, Tom. 4. Lit H. Concl. 95. S. 4. pag. 166. vide Turrecrematam summa de Ecclesia. Venet. 1561. Part. 2, lib. 4. pag. 411. where he cites wieliff's Opinion, That the Popish Bishops are like the Pharifees, who having faid, Non licet nobis quenquam occidere, Christum Seculari potestati tradiderunt , erant tamen bemicida Pilato Graviores. And when the Glos (verbe deprebenfi. Cap. Excommunicamus, 15. Extra de Hareticis) made some distinction of Persons deliver'd to the Secular Magistrate, and that docentes erant ultimo supplicio afficiendi; discentes vero decem Libris auri, &c. There is this Note in the (b) Margent -- Hodie nulla est talis distinctio. nam wagistratus Secularis, Quemcunque Hæreticum, fibi à Judicibus fidei traditum, debet ultimo Supplicio afficere. Cap. ut Inquisitioni de Hæreticis. Lib. 6. (b) In Corpore Juris Canon. cum Glotfis. Farif. 1612. (f) Bannes ibidem. Conclus. 3. (t) Sed quicquid dicatur, Ad Hot sit ista Traditio ut Puniatur morte. Vide Panormitan. ad Cap. Novimus 27: Extra. De verb. fignificat. 6.8. (u) Solet Communiter dici, quod ifta Intercessio est Potins Vocalis & Colorata quam Effectualis. Idem Hostiensis, ibidem.

Answer God (who Infallibly knows all her Hypocrifie) er her Adversaries, objecting it, I know not; ipfa viderit. In short; it is (x) confess'd, that all those who will not be Inflaved to Rome, and believe as she believes, in every thing, are Hererioks; and not only fo, but damn'd, and while they continue so, and do not intirely believe their, New-Trent-Creed, they are out of all Possibility of Salvation. So their (y) Caluists perpetually assirm, and their Trent Council (in that Forma Juramenti Professionis Fidei, in the Bull of Pope Pius the Fifth, extant in the (z) Constitutions of that Council) requires all their Ecclesiasticas, to promise, vow, and swear to believe and maintain it to their For in the end of that Creed, the words are-(a) This is the Catholick Faith, out of which no man can be faved. And then, they must (b) promise, swear and vow to believe and profess it, most constantly as long as they live. So that although mens lives be exemplary and innocent, their Doctrines which they believe, Ancient and Catholick, yet if they diffent from Rome in any one thing, (and that too upon just grounds and evident reason) yet they shall be call'd and used as Hereticks. A fignal Instance we have of this in the Waldenses anciently: and because many perhaps, (Ifpeak not of the Learned) may neither know what it is, nor where to finde it; I shall here crave leave to set it down. (c) Reinerus, a Dominican Frier, an Inquifuor, a severe Persecutor, who writ against the Waldenses, does (to their great honour, and the shame of Rome) give them this fignal Testimony. He tells us of more then Seavenry ancient Heresies, most of which (he fays) in his time, were overcome and vanished; But (fays he)

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(x) Omnes qui ab Ecclefta Rom. hactenus desciverant, pro Hareticus habiti fuerint. Honorat. Fabri contra Indifferentes; Dilinga. 16.57. lib .- 2.cap. 18. & Mart. Brefferum. De Conscientia, lib. 1. cap.25. pag.113. 1'17.118. Qui in uno rejiciunt Authoritatem Ecclesia. Pr 117. Col. 1. Lin. ultima & penulti-

(y) In Ecclesia duntaxat Romana bomines salvari posunt. Honorat. Fabri, Loco citato. p. 133. So Brefferus and the rest of them not only of late. but above five hundred years ago; (yet after the Devil was let loofe, and Antichrift revealed) For an old Collector of their Canons tells us (Ivo Cornotenf. Decret. Part. 1. De fide, c. 38.)Firmissime tene. & nullatenus dubites, Omnes Paganos, .

Judeos, Hereticos & Schismaticos, qui Extra Ecclesiam Catholicam (Romanam Intelligit) siniunt vitam, in Ignem Aternum ituros, qui diabolo & Angelis ejus paratus est. This is the Charity of Rome, to damn all but themselves. (7) Conc. Trid. Antv. 1633. Sess. 24. De Resorm. p. 452.
(a) Ibid. Hac est Fides Catholica Extra quam, Nemo Salvus esse potest. (b) Hanc sidem tento & prositeor, in Prasenti, & Constantissime tenere ad ultimum vita spiritum spondeo, voveo, juro. Ibid. (c) Reinerus contra Waldenses, Cap. 4. in Magna Bibliotheca Patrum. l'aris. 1644. Tom. 4. Part. 2. Col. 749. Sessa Hareticorum sucrant plures quam 70. que Omnes deleta sunt. Cap. 4. Reineri.

- (d) Inter Omnes Sectas que adhuc funt, vel fuerunt, non est Perniciosior Ecclesia, quam Leonistarum, & hoc tribus de Causis. Ibid.
- (1.) Prima eft, quia est Diaturnior; aliqui enim dicunt quod duraverit, à tempore Sylvestri; a-liqui, A Tempore A-posiolorum.
- (2.) Quia est Generalior; Ferè enim nnlla est Terra, in qua bæc Secta non sit. Ibid. cap. 4.
- (3.) Tertia quis eun Omnes alie Secta immanitate Blafphemiarum in Deum, audientibus borrorem anducunt; Hac Leonistarum, Magnam Habet Speciem Pietatus eo quod coram bominibus Juste Vivant; & Bene Omnia de Deo credant, & Omnes Articulos qui in Symbolo continentur. Ibidem.
- (e) Solummodo Romanam Ecclesiam Blasphemat, & Clerum; cui Multitudo Laicorum Facilis ist ad Credendum. Ibid.

of all the Sects that were, or had been, (d) None was so pernicious to The Church of Rome, as the Leonists, or Waldenses: and that for three Reasons.

(1) For the Antiquity and long Continuance of these Waldenses, from the time of Pope Sylvester (who was made Pope Anno Christ. 316.) and some said, or (as others) from the time of the Apostles.

(2) For the Generality of that Sect; because there was Scarce

any Country where they were not.

(3.) When all other Hereticks (by reason of their Blasphemies against God) were abborr'd by those who heard them: The Waldenses had A Great Appearance of Piety; because they Lived Justly Before Men; Believ'd All Things well of God, and All the Articles of the Creed. (The Twelve Articles of their New Trent Creed, were neither then believ'd nor known, no not at Rome). Well, if all this be true (and it is their Enemy, who gives them this ample Testimony) what was it, that made this Sect of all others the most pernicious to the Church of Rome? Certainly, the Antiquity or generality of this Sell, the Piety of their Lives, their believing all things well of God, and all the Articles of the Greed; none of these could be Pernicious to any Truth, or any True Church. What was it then; Why, he tells us, in the next words, that it was (e) only this; They Blafphemed, (or spake ill of) the Church and Clergy of Rome; And (as he Confesses) The Multitude of the Laity easily believed them: which is an evident Argument, that it was neither incredible nor altogether improbable, which the Multitude of the Laiety so easily believed. Two things indeed those poor persecuted Waldenses said, which were very true, and most pernicious to the Church of Rome; (for nothing is more pernicious to darkness and error then light and truth) 1. They faid, That the (f) Church of Rome was the Whore of Babylon in the Revelation.

(f) Ecclefa Romana est Meretrix in Apocalypsi. Cap. 17. vers. 1. 2. &c. Reinerus loco citato; Cap. 5. De Sectis Modernorum Hæreticorum. Errore. 6. pag. 750.

2. That the Pope was the (g) Head of all the Errors in that Antichristian Church. And on this Account it was, that the Church of Rome did call those poor Waldenses Hereticks, and as such, did (with Fire and Sword and the utmost Cruelty) persecute them. For (as is aforesaid) he is an Heretick at Rome who Contradicts or disbelieves the (b) Canons and Constitutions of that Church; although he do not really disbelieve any Divine Truth contain'd in the Canon of Scripture. Now as it was with the poor Waldenses; so we are fure, it has been, is, and will be with all Protestants (Princes and People, Supream or Subjects) they are (at Rome) declared Hereticks, and liable to all the Punishments of that, which they are pleafed to call Heresie; and (when they have opportunity and ability) those Punishments will certainly be Inslicted without any Pity or Mercy. And this brings me to the third Inquiry, What those Punishments are? And here, because the Punishments of Heresie are very many, and very great, it is neither my present business nor purpose, particularly to fet them all down, and explain them; Only I shall (in favour to the Ordinary Reader, for to the Learned they are better known) name some Authors, where he may finde a Distinct and full Explication of the Nature of Herefie (according to the Popish Principles) and the Number of its Punishments. And here

(g) Papa est Carput omnium errorum,
&cc. Ibid. Errore.
8. they deny'd a! so.
Transubstantiation,
Purgatory, Invocation of Saints, the
Popes Supremacy. Vide Card. Turrecrematam, in summa
de Ecclesiâ. Part. 2.
lib.4.cap.35. p 407.
Edit. Venet. 1561.

(h) Herefis oft ,. cum quis non sequitus Doctrinam Christi, vel Apostolorum, vel Ecclesia, Eligit fibi novam credulitatem Card. Tufchus Conclus. Juris. Tom.4.Lic.H. Concl. 91. verbo Hære-115. p. 164. Hereticus eft, qui aliquid credit, non obfante quod Ecclesia contrarium decreverit. Debet enim Intellectum Captivare Sacrx Scripture San-Et eque Ecclesix. (Ca-

jet. in sum. verbo Hæresis.) And by Holy Church you may be sure they do mean their own Roman Church, for they acknowledge none else, but damn all other Christians, as Hereticks.

The Gloss of their Canon Law reduces the Punishments of Hereticks to Four Heads, in the General: Hereticks (says the (i) Glossator) are to be punished either

1. By Excommunication. 2. Deposition. 3. Loss of all their Goods. 4. By Military Persecution: that is, by Fire

(i) Quadrupiex Hareticorum pæna secundum Canones: scilicet, Excommunicatio, Depositio, Bo-

norum ablatio, Militaris Persecutio. Gloss ad Apostol. 2. De Sentent. & re Judicata. In 6. verbo. Hæresis, in additione. Ita Hostiensis in summa. Lib. 5. pag. 424. Edit. Ludg. 15.17.

and Sword, by War and armed Souldiers.

(b) Reynerius
.de Pifis, in fumma
.de Hærefi. cap. 4.
.& F. Reynerus contra waldenses. C.10.

(1) Decretal. Greg. 9. Lib. 5. &

(m) De Hereticis Lib. 5. Tit. 2. in Sexto.

(n) Clement.Lib.
5. Tit. 3. De Hæreticis. (o) Extrav. Commun. Lib. 5. Tit. 3. De Hæreticis. (p) Septimi Decret. Lib. 7. Tit. 3. De Hæreticis & Schismaticis. This Seventh Book of the Decretals was first printed with the Body of the Canon Law, (dedicated to Cardinal Cajetan) at Franciur. 1590. and fince at Lions, Anno 1661.

proved by several of their Learned Writers.

2. For the Body of the Canon Law, (to pass by Gratian and his Decretum) those who have a mind and leasure, may consult the Titles De Hereticis, which occur in the (1) Decretals of Greg. 9. of (m) Bonif. 8. in the (n)

This is (k) ap-

Clementines, Extravagantes (o) Communes (and in the lately added (p) Seaventh Book of the Decretals) with the Glosses, and Panormitan's large Comment upon them.

- der. 2. extant in Corpore Jur. Civilis cum Gloss. Lugd. 1618. in Calce lib. 2. Feudorum. Tom. 5. pag: 137. 138.
- (r) Concil. Laterani fub Innocent. 3. Ann. 1215. & przeipuè Canopis. 2. de Harericis.

3. For the Punishment of Hereticks by the Civil Laws; they who have a mind to know, may confult Justinians Code. Lib. 1. Tit. 5. De Hareticis & Manichais, with the Gloss there. And especially the Theodosian Code, Lib. 16. Tit. 5. De Hareticis, Manichais & Samaritanis, with the Larger and most Learned Notes of Jacobus Gothofredus; in the Edition of the Codex Theodofianus at Lions, 1665. Tom. 6. pag. 104. To these may be added the Severe Laws of the Emperor (q) Friderick the Second, made in pursuance of the (r) Lateran Council, and (though he had little reason for it) to gratifie the Pope in his barbarous designs to ruin all those he call'd (generally miscall'd) Hereticks: which Laws (as we may be fure they would) the (f) Pope and his party did highly approve. And have referr'd them into the Body of their Canon Law. 7. Decretalium. Lib. 5. Tit. 3. Cap. 1.2. In Edit, Corporis Juris Can. Lugduni, Anno 166 1.

nis. 3. de Hæreticis. (1) Nos Honorius, Servus Servorum Dei, has leges à Friderico, pro utilisate Omnium Christianorum (pro Pernicie Waldensium) Editas, Laudamus, Approbamus, & Confirmamus, tanquam in Æternum valituras. Ita Honorius Papa 3. in Calce dictarum Legum.

4. And for a full and particular Explication of those Laws, an Quality of the Punishments of Hereticks Inslicted by

by them, their Casuists and Canonists may be consulted:
Amongst many others, such as these; (t) Filliucius, (u)
Durantus, (x) Antonius Archiepiscopus Florentinus, (y)
Azorius, Paul (z) Layman, (a) Rayncrius, Johan de(b)
Terrecremata, Cardinal (c) Hostiensis, and Antonius Lugustinus Archiepiscopus Terraconensis (a most Learned Canonist, and a very useful Book) has given us a Catologue of their (d) Canons Depanis qua sunt Hareticis Constituta.

In short, whoever has a mind, opportunity and ability to Consult the aforemention'd Authors, (or such others) may easily find the Number and Nature of those Punishments, which (by their Impious Papal Canons and Constitutions) are to be Insticted on those (better Christians then themselves) they are pleased to call Hereticks.

(t) Moral Quæft. Tract 32. cap. 7. De Panis Hereticorum.

(u) Speculi. Lib. 4. Part 4. De Hartticis.

(x) Summæ. Fare.
2. Tit. 12. Cap. 4.

De Harefi, & Hereticorum Pænis.

(y) Inftit. Moral. Tom. 1. Lib. 8. Cap. 10.11.12.

(2) Theol. Moral. Lib.2. Tract 1. c.16. D.202.

(a) Summa. Tom.

1. De Hæresi. p to17. Venet. 1585. (b) Summæ de Ecclesiæ. Part. 2. lib. 4. cap. 1. &c. (c) Hostiensis in summæ. Lib. 5. De Hæreticis. p. 422. Edit. Lugd. 1517. (d) Epitome Juris Pontificij Veteris. Lib. 34. Tit. 3. & Lib. 38. & Lib. 11. Tit. 53. Part. 1. & 2. &c.

10. Concerning this Impious Bull, containing the Damnation (as he calls it) and Excommunication of Oncen Elizabeth, by Pope Pius the Fifth; it is further to be observed, That it is no new things. For Queen Elizabeth was actually Excommunicate before, 1. In their famous (e) Bulla Cana Domini (take famous in which sense you will, the worst is good enough) wherein they do (at Kome) Anathematize and (f) Curse all Protestants (both Kings and Subjects, Princes and Common People) It is called Bulla Cana Domini, because it is published every year on Maundy Thursday, the Day in which our bleffed Saviour Instituted (Canam Domini) the Sacrament of his last Supper. And here, (by the way) we may observe the difference between Christ, and (his pretended Vicar) Antichrist. 1. On that day our blessed Saviour Institutes that Sacrament, as a bleffing and feal of the mutual Love between him and his Church, and of the Communion and Charity of Christians amongst themselves; but the Pope (far otherwise and unlike him whose Vicar he pretends to be) one the very fame Day, (without and against Christian Observ.10.

(e) Vide Conflic.
63. Paul. 5. in Bullo
Romano. Rom. 1638.
Tom. 3. pag. 183. ubi omnes istius modi
Bulla, que dicto Bullario occurrunt Notantur.

(f) Anathematizamus quoscunque Hussitas, Wichlissistas, Lutheranos, Suinglianos, Calvinistas, Hugonottos. S. 1. dicta Bulla. stian Charity) Anathematizes and Curses the greatest part of Christians. 2. Our blessed Saviour was that Day ready to Dye for the Salvation of Sinners; but his pretended Vicar is ready, (on the same Day) and (so sar as he is able) does actually damn the greatest part of the Christian World, and has been drunk with the blood of the Saints. 3. Nor did Queen Elizabeth stand Accursed (before Pius the Fistles Excommunication of her) only in that Bulla Cana, but in several other Papal Bulls. I shall only name one; and (because it is of signal Consequence, and to our present purpose) give some short Account of the Contents of it. The Bull I mean, is that of Pope (g) Paul the Fourth, next Predecessor, (save one) to Pius the Fisth, and is (b) dated eleven years before that of Pope Pius the Fisth. Now concerning this Bull, I observe,

(g) Vid. Paul 4. Conflix. 19. In di-& Bullar. Tom. 1. p. 602.

(b) Bulla Paul

4. data Romæ, 15. Cal. Mart. Ann. 1559. Bulla autem Pij 5. data Rom. 5. Cal. Maij 1570. Eliz. 13. In dicto Bullario Tom. 2. p. 229.

(i) Habita deliberatione Maturâ, de Cardinalium Confiliis & unanimi affenfu. Bullæ diftæ §. 2.

(k) Bullam Paul.
4. & e. Renovamus
Confirmamus, illamque Inviolabiliter,
& ad unguem Ob-

true) made with (i) Mature deliberation, by the Counfel and unanimous Consent of bimself and the Cardinals.

2. And it is further (k) Confirmed by his Successor Pius the Fifth, who Approves and Commands it to be Inviolably kept and observed. Nor is this all; but (that we may see how such Docarine is approved at Rome). This Bull of Paul the Fourth, and that of Pius the Fifth, which so fairly confirms it, are now both of them referred into the Body of their (1) Canon Law.

firvari volumus & Mandamus. Constit. Pij 5 22. S. 3. dicti Bullar. Tom. 2. p. 151. (1) Vid. cap. 9,10. Decret. 7. De Hæreticis & Schismaticis. In Corpore Juris Canon. Luga. 1661.

Now in this Bull of Pope Paul the Fourth, thus confirm'd, approved, and received into the Body of their Law.

(m) Omnes & fingulas Excommu- 1. He does (m) Approve, Innovate, and Confirm All the Cennicationis, Privati-

onis, &c. & Quasvis alias Censuras & Pænas à Quibusvis Rom. Pont. aut Pro Talibus Habitis, in constitut. contra Hareticos Quomodolibet Latis, Approbamus, Innovamus, ac Perpetuo observari, ac in Viridi Observantia esse debere decernimus. § 2.

Sures:

sures and Punishments due to Hereticks and Schismaticks, by any Constitution of any former Pope, or those who were reputed Popes, Howsoever those Constitutions were made and promulgated, and Commands them to be kept in fresh Memory, and

perpetually Observed.

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2. And then be (n) declares (with as little Charity as Infallibility) that all Hereticks which are, or For the Future shall be, do Incurr All these Censures and Punishments, and tis his express Will and Decree they should do so. And that we may not mistake his meaning, as if All those Censures and Punishments were by him Inflicted and Denounced only upon and against some Inferior Persons and Hereticks, he does seven or eight times expresly name Counts, Barons, Marquesses, Dukes, Kings and Emperors: And further fays; That as Herefie and Schism in them is more Pernicious to others, so ought their Punishment to be more severe; and then (by his Constitution, which he declares to be (0) perpetually and for ever Obligatory, he actually and totally (D) Deprives them of their Counties, Baronies, Marquisats, Dukedoms, Kingdoms and Empires, and leaves them to the Secular Power, to (q) receive Due Punishment, that is, Death; as is evident by the Consequents in that Constitution). Nor is this all; He damns them to an (r) Incapacity and Perpetual Inability of being restored to their Honours or Possessions; No, not if they seriously and truly repent, and become good Catholicks. For in that case of their true Repentance and forsaking their Herefie, they shall fave their Lives; yet they must be (1) Cast into Perpetual Prison, and there be fed with Bread of Sorrow, and Water of Sadness, and to have no Comfort or Plumanity shew'd them by any, no not by Kings or Empe-And though this be the height of Impious and An-

(D) Necnon Quofcungiqui battenu à file Catholica deviaffe, aut in Schifma aut Herefin incidisse deprebenft fint, feu in Pofterum incident , cujuscung; Conditionis, Gradus, seu Fræeminentie exiftunt, etiamfi Bardnali, Decali, Regali, & Imperiali excellentia profulgeant . & corum Quemlibet. Censuras Panas prædictas incurrere Volumus ac Decernimus. Ibidem §.2.

(0) Hac nostra Constitutione in Perpetuum Valitura, sancimus, statuimus, desinimus, &c. S.

(p) Comitatibus, Baroniis, Marchionatibus, Ducatibus, Regnis & Imperiis peniens, &, in Totum Perpetuo Privati fint, &c. Ibidem.

(q) Stenlaris re-

linquantur arbitrio Potestatu, animadversione Debita puniendi, habenturque Pro Relapsis. Ibid. 5.3. (r) Ad illa de Catero sint Inhabiles & Incapaces; nec Restitui aut Rehabilitari possint. Ibidem. (s) Apparentibus verè Pænitentia Juditiis & Condignis strustibus, in loco aliquo Regulari, ad Peragendum Perpetuam in Pane Doloris & Aqua Mæstitia panitentiam, Detrudendi sunt— & evitari Omnique Humanitatis Solatio destitui debent. Ibid.

(t) Ex Iplus Santa Sedis Benignitate & Clementia. Ibid §.3. N. Eymcricus Directorio Inquisitorum, part. 3. pag. 516. Col. 1.

(u) Effeque à C'mifti Corporis unitate precifam. In Bulla Pij 5. 5.3. & Paul the Third in his Damnation of Hen. 8. and all his Adherents, fays, Eofque Anathematis, Malediciionis & Damnationis Aterne Murone Percutimus. Bulla Paul. 3.7.5.7. In Bullario Rom. Tom, r. p.515. Col. 2. Edit. Romæ, 1638.

(x) Henrici Regis ex dista Anna natos & nascituros, alisque discendentes, usque ad gradum in fure Constitutum, nilla etatu aut sexus ratione habità, dignitatibies, Dominiis, & c. I rivamies, & ad Similia obtinenda Inhabilitamies. Ibid. dista Eulla. S. S.

tichristian Tyranny, yet (t) it must be Imputed (as he tellsus) to the Popes Clemency and Benignity. Premisses it may evidently appear, That Queen Elizabeth was (by many Papal Bulls, and Damnatory Constitutions) actually Excommunicate, before this Bull of Pius the Fifth. I desire then to know, Whether those Anathema's of former Popes, (which they Declared and Commanded to be in force against all Hereticks For ever, and Perpetually Obligatory) were valid and did Actually and (as they intended) Effectually Exclude that Queen out of their Church, or not? If not; then 'tis certain, the Pope has not that Supream Power he pretends to. For when fo many Popes, in their Damnatory Bulls, (and that Ex Plenitudine Potestatis Apostolica) declare the Queen, and all fuch Hereticks, Excommunicate, and (as their Phrase is) cut (u) off from the Unity of the Body of Christ, and Eternally damned : If this be not Effectually done, then all those Bulls are Bruta Fulmina, Inesticacious, Null and Insignificant. But if those Anathema's and Excommunications of former Popes, were valid, and the Queen by them, Actually put out of the Church, (as will, I suppose, and must (by them) be granted) then Pius the Fifth his Excommunication is a nullity, and indeed a ridiculous Impossibility. It being impossible, he should take from her what the had not: and deprive her (by any Excommunication) of that Ecclesiastical Communion, of which the stood Actually deprived before by his Predecessors; especially by Pope Paul the Third, who Excommunicates and Curses not only Henry the Eighth, but particularly all (x) his Children, Male and Female, born or to be born of Ann Bolen (Mother of Queen Elizabeth) declares them deprived of all Power and Dominion, and of all their Goods and Patrimony, and Incapable of restitution to that Power and Patrimony, and of Acquisition of any other for the future. And that we should not doubt, that this was the Popes meaning, they have added a Marginal Note to that Bull in the Roman Edition, which tells us; (v) That (y) That the Pope (in that Bull) did deprive the Children of Henry the Eighth, and his Adherents, of all their Goods and Dignities, and declared them Incapable of any other for the future.

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By the Premisses, I think it may be, and is Evident, that Queen Elizabeth (by most Papal Bulls and Constitutions) flood Actually Excommunicate and Depos'd before this Bull of Pin the Fifth. Sure I am, the Popilh Party never own'd her as their lawful Sovereign, but call'd her an Ufurper of the Crown, to which (as a Declared and Excommunicate Heretick) she had no right at all. And it feems, Pope Pin himself was of the same Opinion. For in this very Bull, he speaks of her only as (2) Pretended Queen; and of her (a) Presended right to the Crown. And hence we may with Reason and good Logick Infer, That when Pius the Fifth in this his Bull Excommunicates and Deposes her; he does (notwithstanding his Plenitude of Power and Infallibility) ridiculously undertake (what he could not do) an Impossibility. For as it is impossible to turn Sempronius out of a House in which he never was; or deprive him of a Dominion which he never had, (turning out of a House, necessarily presupposing his being in it, and deprivation presupposing Right and Possession) so it is a like Impossibility for the Pope, by any Excommunication, to turn the Queen out of the Communion of the Popish Church, in which the never was; (being born, baptiz'd and always bred in the Protestant Church and Religion) or deprive her of those Dignities and Dominions, which (according to their own (b) Principles) the never had any right to, nor ever could have any; being (by their Law, and many Papal Anathema's and Decretals) utterly disabled, and made incapable of any such Dominions or Dignities.

(y) Filiosque eorum de dignitatibus, Dominiis, &c.
& bonis Omnibus
Privates, & Ad Alia de Catero Obtinenda Inhabiles esse
declarat. Ibid. in
Margine.

(Z) Elizabetha Pratenja Anglia Regina. Buliæ Pij 5.5.1.

(a) Ipfam Pratenfo Regni Jure privatam, Ibidem S.4.

(b) It is a Refolved Case in the
Canon Law, (and)
Pope Gelasius is
the Casuist who
Resolves it) Quicunque in Haresin
semel damnatam la-

bitur, ejus damnatione seipsum invaluit: Or, (as it is in the Lemma prefix'd to that Canon) Ejus Damnationis participem se facit. Vid. Can. Achatius 1. Caus. 24. Quæst. 1. And Can. Majores 2. Idem Gelasius codem modo Statuit. And Pope Felix says, Non altra in eum procedere oportet, qui in haresin damnatam incidit. Ibid. Can. Achatius. 3.

11. It.

Observ. 11.

- (by his Usurp'd Antichristian Power) Depose and Deprive Queen Elizabeth of all her Royal Authority, Dominion and Dignity, and so puts her into the Condition of a Poor Private Person, without any Power or Jurisdiction over all, or any of her Subjects. Whence these damable Doctrines and Impious Conclusions evidently sollow.
- (c) Vid. Justinianum F. ad Leg. Juliam Majestatis; & Statur. 25. Edvardi 3 c.2. in the Bratute of Purveyors, Anno Domini & 350.

1. That if any Jesuit, any Villanous Raviliac, or through pac'd Papist had kill'd, or with Poyson or Pistol had taken away her Life, (as they often Indeavour'd) it had been no Treason. For all know, that Treason is Crimen (c) Majestatis, or Lasa Majestas; a Crime against Sacred Majesty; either Immediately, against the Person, or Persons in whom Majesty resides; or mediately against those who are his nearer Representatives, as the Lord Chancellor, Treasurer and the Judges, when they are in Execution of their Office. And though there be an Inferior Degree of Treason, (as of a Servant against his Lord and Master, a Wife against her Husband) yet no Treason ever was (either by the Imperial and Civil, or our National and Common Laws) but against a Superior. And therefore the Queen being deposed by the Pope as an Heretick, and actually deprived, not only of all her Royal Power and Majesty, but of all Jurisdiction and Superiority over her Subjects (and they abfolved from their Oaths of Allegiance and Fidelity) and fo a Private Person only, without any Power to Command Obedience. I fay, upon these Impious Popish Principles, to kill the Queen could not possibly have had the Nature or Name of Treason. Had they by open War, or privately by Poyson or Pistols, taken away her Life (as they intended, and often Indeavour'd, as we shall see anon) they might have been Murderers, but not So that the Pope and his Party believing that the Queen was Actually deposed and deprived of all her Royal Dignity and Dominion, as a Heretick; they must confequently believe, that the Murdering of her, by any

of

of her former Subjects, neither was, nor could be Trea-

fon. But this is not all, For,

2. Admit she had not been deposed, by any Papal Law, Bull or Decretal Constitution; yet any of their Popish Clergy might have murder'd her, and been no way guilty of Treason, though they were English men, and born her Subjects; nay, though they had actually taken their Oaths of Allegiance before they took Popish Orders. The reason of this is evident, and a necessary Consequent, from their Impious and Rebellious Principles. For they say, That the Clergy (d) Are no Subjects of any Prince; and therefore they themselves conclude (as well they may) that if they Rebel and feek the Ruin of their Prince, yet (in them) it is no Treason. This Emanuel Sa, the Jefuit expresly tells us, in a Book (not surreptitionsly fent into the World, but) publish'd with his (e) Name to it, Dedicated to the Virgin (f) Mary, approved, highly Commended, and Licenc'd by (g) Publick Authority. Thus is this Rebellious Doctrine approved, not only by the Librorum Censor at Anevery; but in Heaven too; at least in the Opinion of the Author, who otherwise would not have dedicated it to the Virgin Mary, and defired her Patronage, and Promotion of it, for the good of Souls. Sure I am, I do not find it Condemn'd in any of their Indices Expurgatorij (neither in the (b) Spanish Index, nor that of (i) Portugal, nor that of Pope (k) Alexander the Seventh at Rome, &c. Nay, fo far are the Inquisitors from Condemning this Rebellious Doctrine of Emanuel Sa, that the Spanish Index does not so much as name, much less censure him or his Aphorisms. But the (1) Portugal Index, (in which both the Author and his Aphorisms are expresly nam'd) censures only two Propositions (one about Pennance, the other about Extream Unction) which the Inquisitors (the Supream (m)

(d) Clerici Rebellio in Regem nonest Crimen Lesse Majestatis, quia nonest Subditus Regio. Eman. Sa Aphoris. Confess. verbo Clericu; p.41.

(e) Colon. 1599.
(i) Ad Beatiss.
Dei Matrem. Accipe
(Sapientia Divina
Sacrarium) Libellum bunc; tuoque
Prasidio sic tuere &
promove, ut ad Multorum prosiciat aternam Salutem. Ibid. pag. 2.

(g) Hi Aphorifmi Dolli funt &
Pij, Multamque utilitatem alaturi Confifariis Omnibus.
Ibid.pag. 384. Sylvester Pardo. Eccles. Antverp. Canonicas Librorumone Censor.

(b) Index Librorum Prohibit. Navislimus, Madriti 1667. Eman. Sa non Omnino me-

minit.

brorum Prohibir.

Olyfipone An. 1624.p. 343. (b) Index Librorum Prohibit. Alexandr. 7: Romz, 1667. pag. 41.
(l) Loco dicto. (m) li Apporismorum Codices deinceps permittuntur, à quibus Expuncta sunt dua Sententia, quas Ann. 1611. pridie Calend. Mart. Cavendas Rescripsit, Sancta & universalis Inquissionis Congregatio, per Illustris. Card. Arragonium. Index Olyfipone, 1624. loco dicto.

Congregation.

Aphorismi Confessariorum Hactenus Impressi, etiam Rome, ante Ann. 1602. post autem tale Tempus Rome Editi de mandato Magistri Sacri Palatis Permittuntur. Index Alexandri. 7. loco dicto.

(o) Ex Indice 7oh. Chryfostom. Bafil. 1558. Dele fequentia. And then (amongst many other evident truths) this Propofition follows; Sacerdotes etiam Frincipibus Jure Divino Subditi. This must be Expunged. Index Libror. Prohib. Madriti. 1667. pag. 703. Col.I.

(p) And the Index of Portugal, Edit. Olysipone, Ann. 1624. p. 753. Col. 1. damns the very same Position.

Congregation of them at Rome) would have left out; and then approved and permitted all the rest. And so that Erroneous and Impious Aphorism, That Clergy-men are not Subjects of Kings, and therefore not Capable of Committing Treason, although they actually Rebel against and Murder them. But the late Index of Pope Alexander the Seventh, fpeaks more fully and home to our present purpose, and expresly, permits, and approves (for we may be sure they will not permit what they do not approve) all Editions of those (n) Aphorisms, (Even at Rome) before the year 1602. In all which this Rebellious Aphorism, we are fpeaking of, was, and fo was approved by them. This does further and (if that be possible) more evidently appear out of these their Approved and Authentick Expurgatory Indices, wherein this Proposition - (Priests Are By the Law of God Subject to Princes) is damn'd as Erroneous and Heretical, both in the (o) Spanish Index, and that of (p) Portugal. For the Inquisitors finding it in the (q) Index of Chrysostom, Command it to be expunged and blotted out; Although Chryfostom (in the Text) fays the very same thing. Hence it evidently follows; That if this Proposition (Priests (by the Law of God) Are Subject to Princes) be erroneous and falle, as the Pope and his Party fay it is, (their Inquifitors Commanding it to be Expung'd, as Erroneous) then the Contradictory (Priests Are not by the Law of God Subject to Princes) must of necessity be true, and by them approved and believed. Unless they will say, (which were highly irrational and ridiculous) that Contradictory Propositions may be both false, and they believe neither of them. But this they neither do, nor will fay; for their greatest Writers publickly say, and Indeavour to prove, That Priests are not Subject to Princes. Nay, (r) Cardinal Cajetan exprelly fays, That the Clergy are so Sacred, that tis impossible they should be Subject to Princes.

(q) In Indice Operum Chrysostom Basil. 1558. ex Officina Frobensans. (r) Persona Cujustibet Clerici est Sancta quoad boc, quod Non Potest Subjici Potestati Seculari. Cajetan. in 2. 2.

Quæst. 99. S. Ad Quintum Dubium mihi, p.247. Col. 3, 4.

he fays It is impossible, his meaning is, that 'cis (not naturally, but) morally imposible; because if any Prince should use his Priests and Clergy as Subjects, it were a great Sin, and (in his Opinion) Sacriledge; and theretore Impossible: because, according to the Rule of Law, Illud folum Possumus quod Jure Possumus. So we have that great Roman Cardinal expresly approving that Rebellious Doctrine, That Priests are not Subject to Princes. Nor (we may be fure) was it any private or fingular Opinion of his, which died with him; For when (f) afterwards, Emanuel Sa's Aphorisms (wherein the same Doctrine was maintained) were publish'd, as a (t) Work Profinable and Necessary for Divines, and All who had Cure of Souls. An Advocate of the Parliament of Paris (eminent for Law and Learning) tells us two Things. 1. That those Aphorisms were approved at (u) Rome. 2. And then passes a just Censure upon them——(x) That such Dollrine was the Plague and Ruin of Commonwealths: Royal and Supream Powers being the Ordinance of God, by which All Men are made Subjett to the Jurisdiction of Kings; So that Learned Person. And (to pass by all others) an Excellent Person of great Judgment and Integrity, and a Roman Catholick, (I mean Father (y) Paul of Venice) tells us; that in the Quarrels between Pope Paul the Fifth, and the Venetians, a World of Books were writ (by Icfuits and others) to vindicate the Popes Cause, and they (z) All Agreed in this, That the Clergy were Exempt from all Secular Jurisdiction, & quoad Personas & Bona; Secular Princes had nothing to do with their Persons or Purses; nor were they Subject to Princes no not in Cases of High Treafon. Nor was this Rebellious Doctrine maintained only by the Popes Party and Parasites; but the Pope himself (whom the Jesuits and Canonists miscall Infallible) approves and justifies it; and in Decemb. 1105, tells the

(f) R. Patris Emanue is Sa Aphorismi Confessariorum. Coloniæ, 1599.

(t) Opusculum Theologis Omnibus-que animarum Cu-ram habentibus utile ac Necessarium. I-bid. in Libri dicti Emygapi.

(u) Vide Librum cum hac 'Emygaon, Les Oevurcs de Maistre
Jacques Leschesser,
&c. Paris. 1652. p.
421. Libellus Aphorismorum Rome
Probatus.

(x) Que Doctrina (that the Clergy are not Subject to Princes) est pestis & eversio Rerum publicarum-Regis potestas vel suprema nihil aliud est, quam constitutio

Dei, que Omnes Mortales Jurisdictioni Regam subjiciuntur. Ibidem. (y) Vide Historiam Interdict Veneti, per P. Sarpium, 1626. Edir. Latina. (z) Omnes, in eo Concordes asserbant, Clericos Non esse Principi Subditos, ne in Crimine quidem Lesse Majestatis; pag. 107. dicta Historia & pag. 13.

Venetian

(a) Ecclesiasticos non Comprehendi inter Subditos Princitis, nec ab eo polle panis affici, etfi rebelles effent. They are the words of Pope Faul the Fifth to the Venetian Ambailador, in Decemb. 1605. in the aforefaid Hiftory, p. 13. Gretfer tell; us ___ Clerici non pertinent ad Regis Jurisdictionem. Confiderat. I heolog. Venetos 1.2. pag. 137. Edit. Ingoldstadij, Ann. 3607. And there chelides Bellarmine and Earonius) he gives us a Lift of Thirteen or Fourteen Authors, who writ for the l'ope in his Quarrel with the Venetians, of the same Opinion. Gretler Ibid. pag. 380.

Venetian Ambassador, That (a) Ecclesiasticks were not Comprehended in the number of a Princes Subjects, nor could be Puplished By him, though they were Rebels. A hundred fuch Passages (out of their School-men, Canonists, Cafuilts, (especially the Jesuits) and their Canon Law) might easily be quoted; but these, to Impartial and Intelligent Persons, will be sufficient to Evince, That the Pope and his Party do publickly and expresly maintain this Rebellious Doctrine, and (when it makes for their Catholick Cause, and they have Opportunity and Ability to put it in Execution) do also practise it. The Sum of which Damnable Doctrine (repugnant to the clear Principles of Nature and Scripture, and all Religions, fave that of Rome) is this; If any King be Excommunicate and Deposed by the Pope, then any of his Subjects, Clergy or Laity, (horresco referens) may take Arms and Rebel against him, or Murder him, and yet (by this Impious Popish Doctrine) be neither Rebels nor Traytors: And if their King be neither Excommunicate nor Deposed, but stands rettus in Curia Romana, and be (as they call it) a good Catholick; yet if any of his Ecclefiafticks (Secular or Regular) Rebel or Murder him, it can be no Treason or Rebellion in them; feeing (according to their Principles) they are none of his Subjects, nor he their Superior; and Treason or Rebellion against an Equal or Inferior, is (in Propriety of Law) impossible. But this is not all. For;

3. Let it be granted, (which is both Impious and Evidently untrue) That any Popish Assassin or Roman Raviliae, had not been Guilty of any Treason, if he had kill'd the Queen, after the Pope had Deposed her, as a Heretick; yet sure they must grant that it was Murder, and an Impious A.L., to kill a Person over whom he had no Jurisdiction. No; this they deny: the approved and received Principles of the Popish Church acquit such Prodigious Villains not only from Rebellion and Treason, but from Murder too. He who had kill'd the Queen, after Excommunication and Deposition by the

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Pope, had been no Traitor, nor (which is less) so much as a Murderer. We are told in the Body of their Canon Law - (b) That they are no Murderers, who (out of Zeal to the Church) take Arms against Excommunicate Persons. So the Title prefix'd to the Canon cited in the Margent; and the Text of the Canon fays further; Those Souldiers so armed, (c) Are not Murderers, if out of aburning Zeal to their Catholick Mother (the Church of Kome he means) they Kill any of such Excommunicate Hereticks: Thus the Case is deliberately determin'd by their Supream Infallible Judge, Pope Urban the Second, a little before the (d) end of the Eleventh Century; and about Twenty years after (by Ivo Carnotensis) referred into a (e) Collection of the Roman Canons: And Gratian (about Forty years after Ivo) Registers it in his Decretum, which Pope (f) Gregory the Thirteenth approves and confirms for Law; and fo it stands confirm'd, and received for Law, (g) in their last and best Editions of that Law, ever fince. Whence it may (and does) appear, that this Impious and Rebellious Doctrine, (That Killing Kings or Queens Excommunicate by the Pope, was no Murder) has been approved at Rome (fince (b) the Devil was let loose, and Antichrist appeared) above fix hundred years.

(b) Nont sunt Homicide, qui adversus Excommunicatos Zelo Matris Ecclesie, armantum Ita Lemma præfixum Can. Exconmunicatorum 47. Caus. 23. Quæst. 5. vide Lemma hujus Can. apud Juonem. Decreti part. 10. cap.54.

(c) Non eos Hamicidus Arbitramur, quos adversus Excommunicatos, Zelo Catholica Matris ardentes, aliquos eorum Trucidasse contigerit. Ibid. in Canone.

(d) Ivo Carnotenfis Episcopus; Decret. part. 10. cap.54.

(e) Moritur Urban-2. App. Chrift.

1099. (f) Vide Bullam Gregor. 13. dat. Romz, 1. Jul. 1580. Corpori Juris Canonici przfixam. (g) Vide Edit. Juris Canon. cum Glossis Paris. 1612. & Edit. sine Glossis, Paris. 1668. & Editionem Lugduni, 1661. &c. (b) Rev. 20. 2,3.

I know that honest Father (i) Caron (not so disloyal as most of his Party) indeavours to mollisse this Rebellious Constitution of Pope Urban the Second; and tells us, that the meaning of that Canon is only this (k)——That if any man by Chance and Casually had kill d an Excommunicated Person, (si contigerit trucidasse) then he was not A Formal Murderer: So Pope Urban's Sentence was not to (1) Excuse those

(i) Remonfirant Hibernorum part. 5. cap. 13. \$-10. pag. 34-

(k) Si Contingenter trucidaverit, non esse Homicidam Formalem, &c. Ibidem.

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(1) terbani ideo Sententia Non fuit, Excommunicates vel Hareticos De Proposito interimi posse.

Cc2

(m) Alioquin ecte veretatem Omnem & Fidem expagnassat. Ibidem.

(n) Horrendum
igitur Principium,
Maledictum & Execrabile est, Hareticos,vel Excommunicatos, eo ipso interimi posse, & c. And
agaic, Inter damnabilia & Anathemata reponimus. Ibid.
S.11.P.35.

(0) Turrecremata ad Can. Excommunicator. 47. Cauf 23. Quæft. 5.

(p) Intentio requiritur, quia licet bonam babuerint voluntatem, potuerunt tamen peccare Intentione. Si Interfectant Hereticos, quia Intiflavant Ecclesiam, in hoc bonam babusrunt Voluntatem; peccaverunt tamen si Intendebant habere Eona Hareticorum Siergo bono Zelo & Mandato

from Murder, who Intended, and directly Purposed to kill Hereticks and Excommunicate Persons. For (fays he) this were to (m) Overthrow all Truth and Fidelity to Princes. The good man was (God forgive him) a Koman Carbolick, and believed (though Erroncoully) that the Supream Head of his Church, and St. Perer's Successor and Vicar of Christ, could not approve and maintain fuch a Rebellious and Impious Position and Principle, That men might Lawfully be kill'd, because they were Hereticks or Excommunicate Persons: which he there truly calls - (n) A Horrible, Curfed and Execrable Principle. That the Doctrine is Curfed and Execrable, is easily believed, and (by me) willingly granted. But that Urban the Second did not, in that Canon, approve it, (notwithstanding what Father Caron has said to the contrary) I absolutely deny. Sure I am, 1. That Cardinal Bellarmine (as is confessed by Father Caron in the place cited) expounds that Canon as I have done. 2. So does (0) Cardinal Turrecremato too; who fays, That Excommunicate Hereticks may be kill'd, not only Casually (as Father Caron mistakes the Text) but with an (p) Intention and purpose to kill them; and yet they who intend and do kill them, be no Murderers; but both the Intention and Act Just and In-But then their Intention must not be to get the Goods of those Hercticks they kill, but it must be Zelo Matris Ecclesia, to secure the Church from the Mischievous Designs of those Hereticks. So that in the Opinion of this great Cardinal, and Canonift, (who well knew the opinions and practife of their Church) killing of Hereticks was so far from being Murder, that it was no Crime at all; but fine Reatu (as he fays) without all guilt; and therefore (nulla pænitentia erat imponenda) it needed no Repentance. 3. Cardinal Peron in his Oration to the Estates of France, does expresly (a) affirm, That all Tyrants by Usurpation, may lawfully

Ecclesce aliquos interfecerunt, non sunt Homicidæ Reatu, nec ulla Pænitentia est Imponenda. Turrecremata loco d 20. (9) Agnoscit Peronius, (Grat ad Status, pag. 107.) Tyrannum
usurpatione Licitè interimi posse: atqui Rex Omnis semel à Papa depositus, si posta administraverit, Rex usurpatione & Tyrannus est; quia absque Jure Jus usurpat. F. Caron Remonstrant.
Libernorum, part. 4. Q. 1. § 20. p. 265.

be kill'd; and fuch was Oncen Elizabeth, and all Protestant Kings and Princes now are, (in the Judgment of the Pope and his Party) feeing they all did, and now do stand Excommunicate (at Rome) and deprived of all Dominion; and therefore, their medling with the Government, after fuch Deprivation, is evidently Usurpation (in the Opinion of our Adversaries) and then it follows (on their Principles) that they may lawfully be kill'd, and therefore the killing of them cannot be Murder; it being impossible that a Crime against the Indispensable Law of Nature, should be lawful. 4. But we have greater Evidence to prove, that (at Rome) the killing of Protestant Princes, (as Excommunicate Hereticks) is not Murder. the year 1648. when the Parliament was, (or seemed to be) fevere against Papists, as believing and maintaining Principles Inconfistent with our Government: This Question (amongst others) was proposed to some of our English Popish Divines—(r) Whether the Pope could Derose or Kill Protestant Princes or Magistrates, as Excommunigate Persons? Some of those Divines met, and (whether out of Love of Truth, or fear of the Parliament, I know ot) (f) Subscribec the Negative; That the Pope could not Depose or Kill such Protestams. But when this was heard at t) Rome, the Pope and his Sacred Congregation (as they call it) Condemned that Negative Proposition, as Heretical, and Summon'd the Subscribers to Rome, where Prisons and Censures (as Father Caron tells us) were prepared for Whence it is evident, that to deny the Popes Power to Depose and Kill Protestant Princes, is (at Rome) declared Heretical; and therefore, that he has a Power to Depose and Kill, is a part of their Catholick Creed, and believ'd Whence it further follows, that they do think fuch Killing of Protestants to be no Murder, nor those who kill them, (out of Zeal to the Catholick Cause) Murder-5. When Raymundus (u) Lullus (a (x) man fa-

(r) An Fontifex
Romanus Principes
feu MagistratusProtestantium possit deponere, vel Occidere,
tanquam Excommanicatos? Vide F.
Caron' Remonstrant. Hibernorum
part. 1. cap. 4. §.3.
p.12.

(() Convenientibus ergo in bac Caufa Theologis Anglicanis, pro Negativârefolverunt. Ibid. \$3.num.3.

(t) His Nunciis
Roma receptis, sacra
Congregatio resolutionem illam negativam, tanquam Hareticam mox Con-

demnat, citatisque Romam Authoribus, Carceres & Censura parantur. Ibidem. (u) Floruit: sub Greg. 11. circa Ann. 1311. Nicol. Eymericus Direct. Inquisit. p. 255. Col. 2. D. (x) Possevin. Apparat. in Pet. Remundo.

(y) Interficientes Hereticos sunt Injuriosi & vitiosi in suo Memorari, Intelligere, & Velle, &c. Eymericu: 1-bid. p. 260. Col. 2. A.

(Z) Greg. 11.in Confistorio, etiam de Confisio Fratrum, interdivit & condemnavit Doctrinam Raym. Lulli, &c. Eymericus loco dicto p.255.

(a) Christus Petrum Ejnsque Successores Vicarios suos Instituit, quibus (ex Libri Regum Testimonio) Ita Obedire Necesse est, ut qui non Obediret, Morte Moriatur. Binius Concil. Tom. 9. pag 151. Col. 2. E. Edic. Paris. 1636.

(b) Pet. Creb. Concil. Colon. A-grip. 1551. Tom. 2. p. 694. Col. 2. So Turrecremata fumma de Ecclef. l. 2. cap. 114. Prop. 7.

(c) Laur. Surins Concil. Colon. Agripp. 1567. Tom. 4-p.681.Col.2.

(d) Binius Conzil. Larer. Parif. 1636. Tom.9.pag. 151. Col.2.B.

mous in his time and after it) had faid, and in his Writings published, That it was (y) unlawful and impious to kill and murder Hereticks; (for he had feen and heard, of the bloody Persecutions of the Waldenses, and such as at Rome were call'd Hereticks, in, and before his time) Nic. Eymericus (Inquisitor of Arragon) complains of him, and his Writings, to Pope Gregory the Eleventh; who (in full Confiftory with the (z) Council of his Cardinals) damns the Doctrine of Raymundus Lullus, and declares for the Lawfulness and Justice of Killing Hereticks, 6. And Lastly, Pope Leo the Tenth in his Occumenical (fo they call it) Lateran Council (Sacro Approbante Concilio) with the Confent and Approbation of that Council) declares; That our bleffed Saviour (a) Did Institute Peter and his Succesfors his Vicars! to whom (by the Testimony of The Book of Kings) it was so necessary to yield Obedience, that Whosoever would not (as no true Protestant ever would or could) was to be punished with death. The Pope was not pleased to tell us, what Book of Kings (for in their Vulgar Latin Version, there are four Books of that name) nor what Chapter or Verse he meant: and he did wisely to conceal what place in those Books he intended; for had he named any particular place, (though he pretended to Infallibility) his folly would have much sooner appeared. It is indeed ridiculous, for any man to think, that any thing faid in those Books of Kings, can prove, that our bleffed Saviour Constituted a Vicar General over his whole Christian Church, with power to kill all who would not comply with him, and that Peter and his Successors the Popes, were the men: feeing there is not one Syllable of all, or any of this, in any of the four Books of Kings; nor any Text from which it may (with any fense or probability) be deduc'd. have the Publishers of that Lateran and other Councils (Peter Crabb, Surius, Binius, Labbe, &c. supply'd that defect, and told us, what place Pope Leo meant, and from which he, or they could prove the Popes Power to kill all who comply d not with his Commands. I know that (b) Crab, (c) Surius, and (d) Binius (though Labbe has omitted its

as Impertinent) have, in their Editions of the Councils, cited in their Margents, Dout. 17. for a proof of that erroncous and impious Polition, (it feems their Infallible Judge mistook Kings for Deuteronomy, or that they could find nothing in any Book of Kings for the Popes purpole.) But they name not the Verse; though (I believe) it is the Twelfth Verse of that Seventeenth Chapter they mean. Where 'tis said, That he who will not hearken to the Priest or Judge, That Man shall Dye. This (I fay) is altogether impertinent, as to the proof of the Popes Polition. For admit (which is (e) manifestly untrue) that by Priest here. the High Priest only was meant: yet it will neither be conse- um & Ainsworth in quence nor sense to say, Whosoever disobey'd the Sentence of Deut. 17. vers. 9. the High Priest, in the Jewish Church, must be put to death: Ergo, Whoever disobeys the Pope in the Christian Church, must be forco. This (I fay) is inconsequent, for the Priests in the Jewish Church (not only the High Priest, but other Priests and Levites) by the express Law of God, had as Judges in many Cafes, power of Life and Death: but in the Gospel, our blessed Saviour left no such power to his Apostles and their Successors; Excommunication is the highest punishment, Peter, or any, or all the Apostles could inflict, by any Authority from our bleffed Saviour in the Christian Church, and this power succeeded Interfection or putting to death in the Judaical Church. So St. (f) Augustine expresly tells us, and to him I refer the Reader. By the Premisses, I think it may appear, that, if (after the Popes Damnation and Deposition of Oneen Elizabeth) any of her Popish Subjects, (Laity or Clergy, Regular or Secular) had by taking Arms publickly, or by Poyson or Pistol, privately taken away her Life, (according to their approved Principles) it had been no Rebellion, Treason or Murder, but (in their Opinion) an Action Just and Innocent. But this (though too much) is not all; their Error and Impiety rifes higher. For,

(e) Vide Grotis 12. &cc. Vide 2: Chron. 19.8.9. &c.

(f) Non nunc Asgit in Ecclesia Excommunicatio, quod tunc (ante Christum in Synagoga) agebat Interfectio. Aug. Quæst. super Deuteronomium, lib. 5. cap. 38: And elfewhere; Phineas Sacerdos Adulteros fimal Inventos ferro ultore confixit. Quod utique Degradatio-

nibus & Excommunicationibus, significatum effe faciendum hoc tempore. Idem Aug. de Fide & Bonis Operibus, cap. 6.

(2) In the Englib Seminary at Il hemes, fone ther? mere, who believ'd, Pius the Fifth's Ball to be distated by the Holy Ghoft, and they perimadea themfelves and others, that it was meritorious to take away the lives of Frinces Excommunicate, and Martyrdom to spend a man's life in the Caufe. Thefe things Giffard, Dr. of Divinity, Gilbert Giffard and Hodgion inculcated fo deeply into John Savage, that he willingly and gladly vowed to kill Queen Elizabeth. Cambd. Annals of Q. Eliz. l.3. p.301. 302. of the English Edition, (I have not the Latin now by me) Lond. 1635.

(b) Ann. Chrift. 1598.Eliz.41.apud Cambdenum Annal. lih.4.pag. 498. 499. dicta Editionis.

(i) Ibid. p. 499. (k) All the Popes Sanctions (they fay)

4. Had any of Queen Elizabeths Subjects (after the Popes Excommunication)kill'd her, that Execrable Fact had been fo far from being Murder, that (in their opinion) it had been an Action not only Indifferent, or Morally good, but Meritorous. In the year 1586. (which was the Nine and twentieth of Elizabeth) in the Colledge of Rhemes, Giffard, Dr. of Divinity, Gilbert Giffard and Hodgson, Priests, had so posses'd the English Seminaries, with a belief of this Dodrine, That John Savage willingly and gladly vowed to kill the Queen. The Story is in (g) Cambden (an Historian of unquestionable truth and fidelity) After (h) this, Walpoole, the English Jesuite, perswades Edward Squire, that it was a Meritorious Act to take away the Qaeen; tells him, it might easily he done, by Poysoning the Pomel of her Sadle; gives him the Poylon; Squire undertakes it, Walpoole blefferb him, and promises him Eternal Salvation, and so (having sworn him to Secresie) sends him into England : where (notwithstanding all the Jesuits blessings) he was taken, confes'd all this, and was Executed in the year. 1598. And Cambden (i) there tells us, That a Pestilent Opinion (as he truly calls it) was got a mongst the Popish Party (even amongst their Priests) That to take away Kings Excommunicate, was Nothing Else, but to Weed the Cockle out of the Lords Field. It is true, none of those impious and damnable Desigs, had their desir'd Effect; God almighty protecting that good Queen, (it being impossible that any Power or Policy should prevail against his Providence) yet the Matter of Fact (confessed by themselves, or evidently proved by Legal Witnesses) manifestly shews, that they thought killing the Queen, (for the benefit of their Catholick Cause) was a Meritorious Work, which they designed to do, and (had their Ability been Equal to their Impiety) would have done. 2. Nor was this the private opinion of some Priests and Jesuits only; but the definitive Sentence of several Popes, (their (k) Infallible. and Supream Judges) Publickly declared, and (that we may be fure they are obligatory at Rome) amongst other Papal are Divine (Can. fic Omnes. 2. dift. 19.) as if Peter himfelf had made them. And no wonder, feeing they tell us, That God by his Holy Spirit, ipeaks in the mouth of the Pope, Deus ipfe, Spiritu fuo, per Ora Pontificum loquitur. P. Matth. J.C. Lugd. Praf. prafixa Corp. Juris Can.à fe Edit. Franc. 1 590.

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Decrees refer'd into the Body of their Canon Law, confirm'd by Gregory the Thirteenth and by their General Councils (the fifth Lateran, and that of Trem) Commanded to be obeyed, Tanquam Divina Inspiratione Edita, & Tanquam (1) Dei Pracepta. Now the Papal Sentences or Decrees I mean, are 1. That of Pope (m) Nicolastothe French Army : wherein the Pope tells them, That if any of them were flain in that War against the Infidels, that is, (as Cardinal (n) Turrecremata explains it) against the Hereticks, Heaven (o) should not be deny'd them: They should be sure of that. But the Lemma or Summary prefix'd to the Canon (p) fays, That those Souldiers who faithfully fought against the Hereticks, if any one of them were flain in the fight, He should merit Heaven. Murdering Hereticks, was (in the Popes Opinion) a meritorious Work, and if the Souldiers could kill them, and take away their Temporal Life here, they should (for that good Service to the Pope) gain to themselves, an Eternal Life hereaster. 2. Pope (q) Leo (to the same purpose, and almost in the fame words) Incourages a French Army to (r) fight foutly against the Enemies of the Faith, and of the Church, (you may be fure he means the Roman Church) and tels them, that they need not be any way affraid, to kill Hereticks and the Churches Enemies, for God ke e.v., that if any of them died in that Service, it was for the true Faith for which Heaven (hould be their Reward. So the Pope in that Canon. And because some of those Souldiers might fear (as there was great reason they should) that the Perfecuting those poor Christians, whom the Pope call'd Hereticks, with Fire and Sword, might rather deferve punishment then a Heavenly Reward; John Seneca (the Glosfator) tells us, That the Potes meaning was (f) that (being secured from Punishment) Heaven should be their Reward.

(b) Jul. 2. Concellateran. 5. Generali, approbante Concilio. Sell. 5. apud Binium. Tom. 9. p. 48. Col 1. F. 2. A.

(1) Concil. Trid. Seli. 25. De Reformit.c. 20. p. 624. Edit. Antverp. 1633.

(m) Can. Omnium. 46. Caufa 23. Quæft. 5.

(") Furrecremata ad dictum Canonem.

(0) Regna illi Calestia minime nigabuntur.

(p) In certamine quod contra Insideles (Hereticos) geritur quisquis moritur Cæleste Regum meretur.

(q) Can. Omai Timore. 9. Caul. 23. Quaft. 8.

(r) Omni timore
Deposito contra inimicos Sancta Ecclesia viriliter agere
Studete, novit enim
Omnipotens, si quilibet vestrum moriitur, quod pro veritate sidei mortuus est,
& ideo præmiam
Cæleste consequetur.

(1) Hortatur Papa, ut viriliter pugnet contra Inimicos Ecclesie; & si qui propter boc moreatu Non Pænam, sed Cæleste præmium consequetur. Glossa Ibidem.

These, and such other Principles, must (of necessity) be a great Incouragement to the Popish Party, who believe (though without, and in contradiction to Truth and Reason) they alt usurped Papal Power and Infallibility, to Ex-

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ecute the Popes DamnatoryBulls and Excommunications, and kill all Hereticks (even Kings and Emperors) having Heaven promifed for doing it. This is very much, but there are more and greater Promifes made by the Pope,

for killing Hereticks. For,

5. The Pope (out of his great Ability and Bounty) promites such impious and Bloody Murderers of hereticks, not Heaven or ly, but a higher Degree of Glory in it, and many other great Priviledges, to be injoy'd here, before they came to Heaven; and this Promise the Pope makes, not singly by himself, but in, and with the consent of the greatest General Council Rome ever had. Innocent the Third is the Pope, and the (t) sourth Lateran is the Council I mean; in which (u) there were, above Twelve hundred Fathers. By the Authority of this (x) Council, an Army was to be raised for the (y) Destruction of Hereticks (the poor Waldenses) and they were to have the same (z) Priviledges which were granted to those who sought against the Turks to recover the Holy Land. What those Priviledges were Pope Innocent (in his (a) Bull) tells us.

magnum sub Innocentio 3. Ann. 1213.

(N) Ita Abbas Ursperg. in Chroneco ad dictum Ann. 1215. Binius in Hist. Concil. Later. 4. prasixa.

(x) Can. 3. De

Hereticis.

(y) Ad Hereticorum Exterminium. (2) Illa Indulgentia & Privilegio muniti sunt, qued Accedentibus ad turce Sancta subsidium conceditur. Ibid. dicto Can 3. (a)Const. Innocent. 3. 12. data Lateran. 19. Cal. Jan. 1215.

(b) A collectis, Talliis, aliisque gravamiribus funt Immures. Bulix dictx, § 10.

(c) Quorum Perfenas & Bena fua Feati Petri & Nofirâ Protectione fulcirinus. Ibidem.

(d) 2 Thefi 2-4 (e) Si ad præfiandas ulura: Juraneno teneantar afriell, crafitores at remittant Juramentarico 1. They were to be freed from (b) all Taxes, Impositions, and all Burdens what soever.

2. They were to be received into the (c) Protection of St. Peter and the Pope; there is nothing of God's Protection mention'd. The Pope (who fits in the Temple of God, (d) shewing himself that he is God) thought (and would have them think so too) that he was sufficient to protect them.

3. If they had borrowed any Money upon Use, and had solemnly sworn to pay it; yet the Pope Commands that they shall be freed both from their (e) Oath, and paying any Ose.

tant Imamentarie 4. If they went to kill and extirminate Hereticks in Person,

and at their own Expences, then A Full (f) and Ilenary Pardon of All their Sins here, and A Greater Degree of Glory hereafter, is (by the Pope and that great General Council) promifed them.

By the Premisses I think it evident, that if any of Queen Elizabeths Subjects (after her Damnation and Excommunication by the Pope) had by railing Arms against her publickly, or by Poylon or Piltol privately taken away her life, it had neither been Rebellion, Treason, nor Murder, but an innocent Action; And that not one of those which Aristotle calls re uise, Natura Medie, and Indifferent, which are morally neither good nor bad; but (in the Judgment of the Church of Rome, and upon those her approved Principles) it had been an Action Morally Good, nay, (which is far more) Meritorians: For which they (hould have Remission of All their Sins here, and not only He .:ven, but (in it) A higher Degree of Glory hereafter: And if it happened, that any of them miscarried in this their meritorius Act of killing Heretical Kings, and were (according to their defert) hang'd for Treason, then (with the Pope and his Party) they pass for Martyrs, and as such, shall be honour'd, and highly commended to Posterity. I wrong them not, Ribadeneira the Jesuite (to omit many others) in a (g) Book Licenced by the (h) Vice-Provincial of Toledo, approved by the Bishop of (i) Aniverp, and (k) other Grave and Learned Men (as they are there call'd) I fay, in this Book he has a (1) Century of Martyrs of his Society; and amongst them, reckons (m) Campian, (n) Walpoole, (0) Southwell, (p) Garnett, (q) Oldcorne, &c. and calls them Martyrs; who were Legally Convict here, and Justly Executed as Impious Traitors. God Almighty preserve our Gracious King from the Traiterous and Pernicious Conspiracies of those men, who (by a strange delusion) believe fuch Principles, and call Impious Traitors Holy Martyrs.

(f) Plenam pecentorum Veniam Indulgemus, & Salutis Atternæ policionur Augnentum Ibidem S. 17. In Bullario Rom. Romæ 1638. Tem.1. p.78.Coi.7. vide Matth. Paris ad Ann. 1213. in Johanne, pag. 241.

(g) Catalogus Scriptorum Religionis Societatis Jefu; Auctore Per. Ribadeneira, Ejusdem Societ. Theol. Antverp. 1613.

(b) Ferdinandus Lucero in Centura Libro præfixa, Madriti, 17. Sep. 1607.

(i)Lavin.Torrentius in Oda ad Societat.Libr.præfixa.

(k) Gravium do-Cloramque hominum Judicio probatus. Ferd. Lucero in dica Centura.

(1) Dicti Libri. p.357.358.&c.

(m) Ibid. p. 366. (n) Ibid.p.371. (o) Ibid. p. 372. (?) In supplemento ad dictam Centuriam. pag.375. (q) Ibidem.

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The Premilles confider'd, there can be little reason to doubt, but the Popilh Party (as ever fince the Reformation they constantly have, so they) always will indeavour by fecret Plots and Conspiracies, by Poyson, Pistols, or (when they have Ability) by open War, to ruin and utterly extirpate and deftroy all the Protestants of this Nation (King and Subjects) who are by the Pope Declared and Excommunicated Hereticks, feeing there are fuch exceeding great Rewards (afore-mention'd) affured to them, for doing it; not only by private and fallible persons, but by

the Constitutions of their Popes, and the Canons of their greatest and approved General Councils; their Supream Judge and Infailable Guide, which all Papifts (by the Principles of their Religion) are bound to obey, and all according to such Canons and Constitutions. And were they indeed (what they pretend to) Infallible, it were great folly and madnets not to do to. For he is certainly a Fool, who (having a Journey to go, on which the Eternal mifiry or felicity of his Soul depends) will not follow an Infallible Guide.' And (which is further very confiderable) All their (r) Dignitaries in all Cathedral and Collegiate Churches, All who have Cure of Souls, All who are provided for, and preferr'd to any (1) Monastery, or Religious House whatforver, be they of whatforver Order of Regulars. And not only theie; but (t) All Doctors, Matters, Regents, and Prof fors of any Art or Faculty, whether they be of the Laity or Cierzy, or Regulars of any Order what soever, in any Universibus, providere con- ty, Publick School, or any where elfe, in Cities, Universities, tingat, publicam Orthodoxa fidei professionem facere, seque in Rom. Ecclesia Obedientia permansuros. Spondere & Jurare teneantur. Vide Eullam Pij 4 fuper forma Juramenti l'roseffionis fidei, in Concilio Trident. Seil. 24. De Reformat. Cap. 12. pag. 450. Edit. Antverp. 1633. (1) Etiam per quoscunque quibus de Monafteriis, Conventibus, Domib is, & alius quiouscunque locis, Regularium que-Tun sungue Ordinum, etiam Militiarum, quocunque nomine providebitur, idem Servari. Idem.pag. 451. Extat etiam in Bullario Romano. Edit. Romæ 1638. Tom. 2. pag. 97. Dat. Ibid. Novem. 1564. Pentificatus (ui Ann. 5. (t) Nullus Doftor, Magifter, Regens, vel aline cujufcunque Artis & Faculatis Prefeffor, five Clericus, five Laicus, ac Seculares, v I enjujuis Ordinis Regularis, fit, in quibufvis universitatibus aut Gymnasiis publicis, aut Alibi Lectoris Cathedram obtinere, aut obtentam retinere, feu alias Theologiam, Canonicam vel Civilem cenfuram, Meaicinam, Philosophiam, Grammaticam vel ailas Artes Liberales , publice vel privatim profiteri, nifi Juramento prius preftito, &c. Bulla Pij 4. in Eullarij Rom. Tom. 2 p. 96 & cap. In Sacro Sancta. 2. De Magift. Doctoribus in 7. Towns

(r) Omnes, quas Cathedralibus & Superioribes Eccle-Jus prafici, vel quibus de illarum dignitatibus, Canonicatibus & aliis quibuscunque Beneficiis Ecclefiafficis, curam Animarum babenti-

Towns, Churches or Monasteries; whether they profess Divinity, Canon or Civil Law, Physick, Philosophy, Grammar, ar any other Liberal Art, publickly or privately, and all who take any Degrees in any University; All those (that is, almost all the Learned men in the Papacy) by the (u) Disposition and Appointment of the Pope and Council of Trent, are to (x) promife, vow, and hvear to obey the Pope as Peter's Succeffor and Christ's Vicar, and to receive, and without All Doubting to Profess all Things deliver'd, defin'd, and declared in the Saered Canons, and General Councils, especially in the Council of Trent; and all this they five ar to do most constantly fo long as they live, and to take care (to the utmost of their Ability) that all under them, or committed to their Charge, shall do fo too. And the Pope there further tells us, (y) That God Almighty did by the Holy Ghoft Inspire the Trent Fathers to require, That this Oath should be taken. Seeing then there are fo many thousands in the Church of Rome, who do and must take this curfed Oath, to Obey the Pope, and receive, and without doubting believe all their Rebellious Canons before-mention'd, and (to the utmost of their Power) to perswade and induce all who are under their Cure and Charge (that is, all the Laity in the whole Roman Church, for all of them are under the Charge and Cure of some of those who take their Oath) to receive and believe them too. Hence it manifestly follows, 1. That the Church of Rome approves those impious and rebellious Doctrines to which fo many thousands swear, by the Command of the Pope and Trent Council. 2. That all their Ecclesiasticks (Secular and Regular) who have any Cure of Souls and Charge over others, are bound, not only by their Papal Constitutions and Decrees of their General Councils; but by a Perfonal Promise, Vow, and Oath, (in facinus Jurasse putes) to believe and profess, and (as there is opportunity) to practife according to these Principles. 3. And hence it appears, That Queen Elizabeth was (and all Protestant Kings and Princes are, and in the like case, will be) in most eminent Danger of Assassination by her Popish Subjects, especially after Pope Pies the Fifth had damn'd and deposed

(*) Juxta dispofitionemCone. Trid. in Constit. 89. Pij 4. Buliar. Rom. Tom. 2. pag 97.

(X) Komano Pontifici, Petri Apostolorum Principis Succeffori, & Christi Vicario veram Obedientiam Spondeo, ac Juro. Catera item Omnia à Sacris Canonibus & Occuminicis Conciliis, Pracipue à Trident. Synodo tradita, definita ac declarata, Indubitanter recipio & profiteor, & ad ultimum vita spiritum constantissime retinere ac profiteri, & à meis subditis, illisque quorum Cura ad me Spectat, teneri, quar. tum in me eft, curaturum. Ego N. Spondeo, Voice, Juro, &c. p. 98.5.2.dicta Bulla.

(y) Peus Omnipotens Patribus (Tridentinis) Divinitus Inspirars Dignatus oft. Ibidem, in diftz Bullz Initio.

her, absolved all her Subjects from their Oaths of Allegiance, and Commanded them (on pain of Excommunication) never to obey her, or any of her Laws or Commands: it being also declared, by their Supream Infallible Power. That the killing the Queen, by open War publickly, or privately by Poyson or Pistol, had neither been Rebellion, Treason, nor Murder, but an Act morally good and meritorious; by which they should merit, not only Heaven, but a higher Degree of Glory in it, and be, as Glorious Martyrs (if they died in that Cause) commended to Posterity: Nay; when their Ecclesiasticks (both Secular and Regular) who had any Cure of Souls, or Authority and Charge over others, had promised, vow'd, and solemnly fworn, That they would obey the Pope as Christ's Vicar, &c. I fay, those who had such great Promises to allure them, and their Promise, Oath and Vow to oblige them to it, would certainly indeavour (as indeed they did, as will appear anon) the ruin and destruction of that good Queen. Neither is this all. For,

(z) They are more affraid of Prorestants, then of all others they call Hereticks, and there is good reason for it. For truth (which the Protestants constantly maintain, is

6. Lastly; the Pope and his Party have further Inducements, more efficacious and powerful to perswade their Instruments to Assassinate Princes and Extirpate Hereticks, especially (2) Protestants, the greatest Enemies of their Antichristian Tyranny and Papal Usurpations. For although to pious men, (who really desire, and use the just meanes to obtain it) the promise of Eternal Joys in Heaven, is the

more destructive of their Popish Errors, then any one Error can be of another. Extrema (Errores & Vitia) facile coexistunt; Media (virtutes & veritates) Extrema destruunt. This appears I. Because they will not permit their Italian Papists to live in any Protestant County. Probibentur nunc Itali Catholici habitare, seu commorari extra Italiam Occasione Mercimonij absque Licentia inquisitorum, si in illis partibus non viget Libertas Religionis Catholica. Vide Const. 42. Clem. 8. in Bullario Rom. Tom. 3. p. 42. 2. They permit no Hereticks (Protestants you may be sure especially) to inhabit in Italy, or the adjucent Isles, on pretense of Merchandize, &c. Gregorius 15. sub gravissimis panis vetuit, Hareticos quoscunque etiam sub pratextu Commercij habere domum apertam propriam vel conductam in Italia, vel adjacentibus insulis. Gregorius 15. in Constitut. 38. In dicto Bullario. Tom. 3. pag. 314. Edit. Roma, 1638. Vide Corp. Jur. Canon. Lugduni. 1661. & ibi Annotationes in Calce, Tom. 2. pag. 55. 3. Because 'tis notoriously known, that they permit Jews, (who deny Jesus Christ, and the whole Gospel) to live and have Houses, even in Rome it self, and yet they will not permit Protestants. It is a less Crime (it seems) at Rome, to deny Jesus Christ, then to deny (what all Protestants do) that the Pope is his Vicar, and Monarchical Head of the whole Christian Church.

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greatest Motive and Incouragement imaginable; yet to fuch Impious and Prodigious Villains (who will undertake to kill Kings and murder Innocents) Heaven fignifies no more, then the Diamond did to Æfop's Cock in the Fable, who preferr'd a Grain of barly before it. And therefore, for fuch, (and none but fuch will ferve them in the Execution of fuch Execrable Villanies) they have present and more prevailing Incouragements; I mean Money and great Sums of Gold, or some vast Temporal Advantages to be injoy'd here; which prevails more with fuch Persons, then the Promise of Heaven hereafter: I shall (out of many) give two or three Instances. As,

1. In the year 1596.(a) Roderigo Lopez (a Jew and Physician) Stephen Ferriera Gama, and Emanuel Loifie (two Portugals) by the Roman Arts and Impiety, were hired, and undertook to Poyson Queen Elizabeth. Lopez had a rich Jewel fent him, and was (by Contract) to have (b) Fifty thoufand Duckets; which evidently appeared (at their Trial) by their own Confessions. And though Letters intercepted, and the Good Providence of God (by whom King's Reign)their Villany was detected, and they (as Traitors) juftly Executed; yet their Popish Desires and Indeavours were not to less mischievous and impious, because the Good Providence of God graciously prevented the Execution of their Designs.

2. This by the Mercy of God not taking Effect, (for there is no Power or Policy can prevail against Divine Providence) a little after in the (c) same year, Edmund York and Richard Williams, were (by the same Roman Arts . 1. 4. ad Ann. 1594. and Impiety) hired to Kill the Queen. York (at his Trial) confess'd That Holt the Jesuit, Hugh Owen, Jacomo de Francifco, and others, had offer'd him an Affignment of (d) Forty thousand Duckets, if he would Kill the Queen himself, or affist Richard Williams in Killing Her. This York confess'd at his Trial; and that Holt the Jesuit (in whose Hand the Assignment of Forty thousand Duckets

was deposited) killing the Holy Host, swore that the

Ann.3. Jac.c.2. (d) Forty thoufand Duckets promifed for killing Q. Elizabeth.

Money

(a) Cambdens Eliz.l.4.ad An. 1594. P. 430. 431. Edit. Lond.1635.

(b) Fifty thoufand Duckets promiled by the Popilh Party, for Poyfoning Q. Elizabeth.

(c) Cambd. Eliz. 1596. p. 440. vide Plura in Statuto de

Money should be paid so soon as the Queen was kill'd; and bound Tork and Williams by an Oath, and the Sacra-

ment of the Eucharist, To Dispatch it.

In short, many others (besides these named) conspired the Allassination and Death of the Queen. For Instance; (to omit others) 1. Dr. (e) Story, Ann. 1572. 2. (f) Somervil, Ann. 1583. 3. Dr. (g) Parry, Ann. 1585. by the Approbation and Incouragement of the Pope and 4. John (h) Savage, Ann. 1586. Cardinal Como. 5. Ant. (i) Babington; and five or fix more with him are incouraged and periwaded to Murder the Queen, in the fame year, 1586. 6. (k) Moody, Ann. 1587. 7. Patrich (1) Cullen, Ann. 1594. 8. Edward (m) Squire, Ann. 1598. 9. (1) Winter and Tesmond the Jefuite, Ann. 1602. &c. We see there were many (too many) desperate Villains, who valued not their own, fo that they might take away the Queens life; and yet too few (Divine Providence preventing their Impious Defigns) to Effect and Compass that (more then Pagan) Popilh Conspiracy, which at (so vast an Expence of Money) the Pope and his Party designed and earnestly desired, and indeavour'd to Execute.

3. When all this would not do; and the Pope and his Party plainly faw, that they could not cut off the Queen by Pistol, Poyson, or private Assassinations, horrendum & majus machinantur scelus: they design by Fire and Sword, by open War, utterly to destroy that good Queen, and all her Heretical (that is, Loyal) Subjects. And to this end, (besides Plenary Indulgence and Pardon of all fins here, and the Kingdom of Heaven hereafter) Pins the Fifth promises, and immediately gives two whole Kingdoms (England and Ireland) to Philip the Second, King of Spain; as is notoriously known, and (o) confes'd by their own Popish Writers His Successors, Gregory the Thirteenth, and Sixtus the Fifth, renue and confirm the Excommunication of Elizabeth, and the Donation of her Kingdoms; and accordingly (not with Gods,

(e) Cambd. Eliz. 1.2.p.144.145. (f) lbid.l.3. pag.

(g) Ibid.l.3. pag.

272. (h) Ibid.l.2. par

(h) Ibid.l.3.pag. 302. (i) Ibid.p.303.

(b) Ibid. p. 336. (l) Ibid.l.4. pag.

431. (m) Ibid.l.4. pag.

498.

(n) Ibid.l.4. pag. 578.

(0) Pius sin Depositione Eliz. Jus
Britannia, Hiberniaque ad Philip. 2.
Hispania Regem transtulit; vi cujus donationis, demandatus
postea Sidonius sutt.
Ann. 1558. Classe
Hispanica Instrustus, ut Regna Britannia Possideret. F.
R. Caron, Remonstrant. Hibernorum,
Part. C. 3. S. 4. P. 7.

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the ith ds, Gols, but) with the Popes (p) Approbation and Bleffing, in that memorable year 1588. the (vainly supposed) Invincible Armado was fent to destroy the damn'd Hereticks (the Queen and her Loyal Subjects) and take Possellion of her Kingdoms, which the Pope had given him. The Pretences the Pope had to give thole Kingdoms, (for they were but miserable Pretences, void of all Reason and Justice) were Two. 1. King John's Donation and (q) Refignation of his Crown to Pope Innocent the Third, about the year 1213. when the King and the whole Nation groaned under many Miferies and Papal Oppressions. Which Act of King John was Invalid and absolutely Null; he having no just Power to give away his Kingdom. And even then declared to be Null; not only by the English Barons and Nation, but by the King of (r) France and his Nobility, as Mutthew Paris tells us. 2. Nor is it only Matthew Paris who fays that the Kings of England and Ireland are (fince King John's time) Tributaries to the Pope, (as they pretend) but their Historians, Canonists, and the Popes them-So (1) Matthew Westminster, Henry (t) Knighton, Cardinal Tuscus, &c. The Cardinal tells us, That the Pope is the Supream (u) Judge of All. That he can Depose the (x) Emperor, Kings, Dukes, and All who Acknowledge no Superior; and that the Kings of England, and Sicilie are (y) Tributaries to the Church of Rome. And he who denies this Papal (z) Power, is no Christian. And for Ireland, Pope John the Two and twentieth, in a Bull to our King Edward the Second, tells him, That his Predecessor, Adrian the Fourth, Gave the Kingdom of Ireland to Henry the Second, King of England, upon certain Conditions, which Conditions our King had not kept. And this ridiculous Bull we have in Matthaw Paris, ad Ann. 1156. par. 95. where he tells us, That all the Islands in the World, which are Christian, belong to Pe-

(?) Sixtus 5. Wis Pope, and it was in the fourth year of his Popedom. Vide Cambd. Elil.1.3. ad Ana. 1583. p. 360.

(1) 'Matth. Paris ad dictum Ann. 1213. pag 436.

(r) Rex Francorum reipondit, Regnum Anglie Patrimonium Petri nunquam fuit ; Nec eft, Necerit. Nullus Rex potest dare Regrum fuum, fine affenfu Baronum suorum. Qui Regnum tenentur aefendere. Tunc Magnates Omnes uno Ore clamabant, quod isto Articulo starent ulque ad mortem, non Rex vel Princeps per Solam voluntatem suam possit Regnum dare, vel tributarium facere, unde Nobiles regni effent fervi. Matth. Paris in Johanne ad An. 1213. (f) Matth. Westm. ad Ann. 1213. pag. 271. Johannes Rex est Papæ Tributarius seu Feudatariu.

(t) Hen. Knighton de Event. Angl.

(u) Card. Tulchus Pract. Concluí. Juris

Tom. 6. Conclus. 41. (R) Papa potest deponere Imperatorem, Reges, Fuces, & Omnes qui de sacto Superiorem non recognoscunt. Ibid. 5.49. (y) Rex Anglia & Sicilia sunt Fributarij Ecclesia Romana. Ibid. 5.34. (Z) Qui negat potestatem Papa, Negat se Christianum. Ibid. 5.37.

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(a) Vid.Conft.4. Johan. Papæ 22. in Bullar. Rom. Tom. 1.p.172.Edit.Rom. 1633.

(b) My Lord corte inft. Part. 4. c. 1. p. 13.

(c) Significatur Fontifici, ut Ipse Vasallos à fidelitate absolut, & Terram Exponat Catholicis occupandam. Concil. Laceran. 4. Can. 3.

De Hæreticis. And it now goes for Law. Cap. 13. Extra. de Hæreticis.

(d) Qui terram illam Exterminatis Hareticis absque ulla contradictione possi-

deant, & in fidei

puritate conservent.
Ibidem.

(e) Fapa Philippo Francorum Regi
Literas mittit, in
quibus rogat ut Regem Anglie nor Inquietaret; fed ut
Romanæ Ecclesse
Vassallum protegeret.
Matth.Paris Hist.an
Ann.1216. p. 280.
Li Johanne.

ter, and so to the Pope. See Archbishop Usher of the Religion profess by the Ancient Irish, pag. 51.92.93.94. &c. And upon these (and such like ridiculous) Pretenics, the Pope required Edward the Third to do him (a) Homage for the Kingdoms of England and Ireland, and the Arrears of One thousand Marks per Annum. All the Popes pretenfes were in a full Popish Parliament declared vain and evidently null; as appears by my Lord (b) Cooke, and the Record before-mention'd. Besides, Lis certain that John was an Ulurper, and had only Possession of the Crown, but no just Right and Title to For Elinor, Daughter to Jeffery his elder Brother, was living, and was the true Heir of the Crown; fo that King John's Relignation of the Crown to the Pope, was absolutely null; it being impossible he should give a Just Title to another, who had none himself. His second Pretence was, that the Queen being an Excommunicate and Deposed Heretick, (as he was pleased to miscall her) her Kingdom was forfeited to him, by the Canon of their great Lateran Council. Wherein cis (6) declared, That fuch obstinate Persons (as they call the Queen) when they stood Excommunicate, and would not give Satisfaction, the Pope was to absolve their Subjects from their Oaths of Allegiance, and give their Lands and Kingdoms to Catholicks: who by that Canon, were bound to Extirminate or Extirpate (d) all Hereticks. aforefaid Sandy Foundations, the Popes successively since King John's time, build their Right to the Crown of England; and believe, (or at least fay, and would have others believe) that the Imperial or Royal Power of England and Ireland is in them; and our Kings only Beneficiarij & Feudararij (as the Civil Law calls them) Feudataries to the Pope, of whom (as their Supream Lord) they hold their Kingdom's Whence it was, that Pope Innocent the Third, in his Letter to Philip King of France, calls the King of England his (e) Vassal. And his Successor, Pope Innocent the Fourth (with a Prodigious Antichristian Pride and Impiety) calls our King (Henry: (Henry the Third was then King) His Vassal, and (which is more) his Slave. What (fays he) (f) Is not the King of England our Vassal? Nay, that I say more, our Slave? These are his words, and expressions, of such prodigious Pride, as is absolutely inconsistent with that great and exemplary Humility, which our blessed (g) Saviour practised in his own Person, and Commanded all (even (b) Peter and his Apostles) to imitate: But yet congruous enough, and consistent with the Hypocrisic of him, who would be called Servus Servorum Dei, the Servant of all God's Scrvants; and yet as the Man of Sin (mentioned by the (i) Apostle) Exalts himself above all that is called God, and (with Pope Innocent the Fourth, in the place now cited) calls Kings his Slaves and Vassals.

(f)Papa non se capiens præ ira o indignatione (it was Groffneads Letter had angred him) torvo aspectu, & juperbo animo, ait: Nonne Rex Anglorun nofter est Vafallus, o ut plus dicam Mancipium? Marth. Paris Hift in Hen.; ad Ann. Dom. 1253. p. 872. in Edit. G. Watfij. London. 1540.

(8)Mitth. 20.28

(b) Matth.20.45.46.47.& Matth.23.11.12. Luc.22.24.25.26.

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(i) 2 Thell.2.4.

'Tis true, we believe and know, that the Pope indeed had no Power to perform those aforesaid Promises; and so in making them was (to all intelligent, fober, and pious Persons) not only impious, but ridiculous; yet to those of his Popish Party, who (having strong delusion to believe a Lye) were perswaded he had power to make good his Promifes; that he was Christ's Vicar, Supream Head and Monarch of the Church; that he had the Power of the Keys, and so could shut and open, keep out and let into Heaven whom he pleased, that he could by his Power Depose (k) Kings, and was Infallible and (1) never Err'd (for these Erroneous and Impious Positions are (m) approved and received at Rome) I fay, fuch Promises, made by fuch a person, were very great. And (to such deluded persons, who were perswaded of the truth and reality of them) prevailing Incouragements, to make them despe-

(k) Greg. 7. deposeth Hen. 4. Emperor, by the Power of the Keys. Potestas Ligandi & Solvendi in Calo & Terrà, mihi à Deo data. Hacideo fiducia fretus, Henrico totius Regni Teutonici & Italia gubernacula Interdico, & Omnes Christianos, à vinculo Juramenti, quod fibi fecere, ab-Solvo. Baronius Annal. Tom. 11. ad Ann. 1076. S. 25. 26.

(1) Ecclesia Rom. Nunquam Erravit, nec in perpetuum (Scriptura testante) Errabit. Inter dictatus Pape. Ibid. apud Bar. §.33. p.479. Edit. Antv. 1608. (m) Dictatus seu Sententie Breviores Gregorij Pape, Que Hactenus in Ecclesia Catholica usu recepte, ut ex bis reprimeretur audacia Schismaticorum Episcoporum & Principum. Baron. Ibid. § 31. p. 479. And Pope Leo 10. in their General Lateran Council, 1513. and in his Bull in Bullario Rom. Rome 1638. Tom. 1. p. 451 says the san e thing, that the Church and Pope of Rome have never err'd. Ibid. in Constit. Leo 10.40. §. 3. & 6.

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rately indeavour to Affaifianate and Murder Queen Elizabeth. Forty or Fifey thousand Duckets promised, was great and inticing Wages for doing fuch a Work, and actually prevail'd with many to indeavour it. But when (what the Pope promised Philip King of Spain) two whole Kingdoms here, and the Kingdom of Heaven hereafter are promised for destroying the Hereticks (the Queen and her Loyal Subjects) this was fuch an offer, as could not be refused by any who defired (as most do) Wealth or Honour here; or (as all should do) the Joys of Heaven hereafter. These were the Impious Policies, and Bloody Practices of Rome, to destroy Queen Elizabeth and her Protestant Subwets: and as their fear of the Protestant Religion, (destructive of their Superstition and Idolatry) continued, fo their hate of it, and their defire and indeavours to destroy all the Profesfors of it. For the Queen being dead, in the beginning of K. James his Reign (upon the afore-mention'd, or the like motives) they undertook the Gunpowder (n) Conspiracy, (such a horrid and hellish Villany, as no Turkish or Pagan Story can parallel) wherein they indeavour'd, and (if the Powerful Providence of Heaven had not hinder'd it) had Affaffinated, not the King only, but the whole Kingdom, in its Representative. And further, (to omit the bloody and barbarous Assassinations of (o) Hemy the Third of France, by Jaques Clement, and of Henry the Fourth, by Raviliac, (p) incouraged to those Villanies by Jesuitical and Popish Principles and Promises; for Ravaliac confess'd, That it was the Book of Mariana the Jesnite, and the Traiterous Positions maintain'd in it, which induced him to that Fredigious Villany, the Murder of the King; for which Cause that Book (Damn'd by the Sentence of the Parliament and Sorbon) was publickly burnt in Paris. I fay, to let thefe, and fuch Instances pass it is too well known and believ'd, that in the late (4) horrid and hellish Conspiracy (conti-

(n) Vide Stat. 3. Jac.Capp. 1. & 2. A Conspiracy undertaben by Malignant and I evilib feluits and Priefts. Ibid.c 1. A Delign fo. barbarous and cruel, as the like was never before beard of . Ibidem. The most micked bar-Larous, execrable, and absminable Treason toat ever enter'd into the beart of the most miched man. Ibid. c2p.2.

(a) vid. Thuani Hift. Tom.4. lib.95. ad Ann. 1598.

(7) Vide Anticoton, by Peter Du

Moulin. In that Pyramid erected in Paris upon the Murder of Henry the Fourth, the Issuites are noted as men, Malifica Superstitionis, Quorum Instinctu, piacularis Adolescens (Raviliac) Diram facinus (the Murder of the King) Instituctat. (9) Ann. 1678. & 1679.

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nucd and carried on, principally by the Jesuits) to take away the Life of our Gracious King (whom God preferve) one of the Affailins had Fifteen thousand pounds pay'd or promised, and another, Thirty thousand Masses to be said for him, if he miscarried, to Incourage them to that Monstrous Popish Villany. Now their Impicty in this their Ingagement, was equal; both undertaking the Commission of the same Sin, the Murder of their King: But their folly feem'd unequal. For Fifteen thousand pounds might possibly (in this World) have been some benefit to him who contracted for it: But the 30000. Masses, were altogether Infignificant, and could be no way beneficial or profitable to him to whom they were promised, either in this, or the World to come. The poor Miscreant was cozen'd by his Party, with the noise and number of their Masses. For they knew, and (had he not been a Fool as well as Knave and Villain) so might he too; that those Masses could never do him any good. For even by their own approved and received Principles, killing of Hereticks (efpecially an Excommunicated Prince) was fuch a meritorious Work, as (without any Masses) deserved a Plenary Indulgence and Pardon of all his Sins, and an higher place in Heaven; and therefore he could not go to (r) Purgatory (had there been any fuch Place) nor could the Devil or the Pope punish him there, for such Sins as were absolutely pardon'd, and all the Punishment due to them remitted; I fay, they could not justly do it: or admit the Devil (had he power and permission) might be willing to punish an innocent Soul, which had no Sin to punish: yet fure his Holiness (who as Christs Vicar has the Keyes of Purgatory as well as Heaven) would not do, or at least not own (for otherwise he does, and has done as Impious things) the doing of that, which is so evidently injust. So that (if their own principles be true) those Thirty thousand Masses could no way be profitable to that miferable deluded Perfon, in Purgatory, whither he was never to come; and I suppose, they will not say, that their Masses here, are profitable to the glorifi'd Saints and Martyrs in Heaven.

(r) Cum pans pro culpi: debita delentur & remittuntur, tum crimina velentur & remittuntur. Quo fensu Ecclefia per Indulgentias corcedit peccatorum Omnium plenissimam veniam, ideft, Panarum Omnium, quas peccando contraximus. Quia non est plene remissa calpa, quamdiu peccator Reusest Solvenda Pana. Melch. Canus Locorum Theol. 1. 12.c. 13. S. Ex quo Ambrofij pag. 694. Edit. Colon, Agrip, 1605.

L2. And.

Observ. 12.

(f) It was the faying of this Grigory; intelligant onnes, Imperia , Regna, Principatu , o quicquid habere mortales poffunt, auferri & dare no poffe. Plat. in vita Greg. 7. Edit. 1484. And Baronius tells us, that this, and fuch diclates of that Pope ---- In Ecclefia Catholica Hattenus ulu recepti funt. Annal. Tom. 11. ad Ann. 1076. § 31.

12. And here, (for a more clear and distinct Explication of their Jesuitical and Popish Assassination) it will neither be Impertinent nor Improper to observe further, That although fince the time of Hildebrand or (f) Gregory the Seaventh, the Antichristian Pride or Tyranny of the Pope and his Party, has been exceeding great, and pernicious to the Western Part of the World; they both approving and practifing the Excommunications and Depolitions of Kings and Emperors, Absolutions of their Subjects from all Oaths of Allegiance, with Injunctions (against the Law of Nature and Scripture) never to Obey them : yet I do not find that the Popes or their Party approv'd or practis'd the Assalfinations of Princes before Ignatious Loyola, and the unhappy Approbation and Confirmation of his Society, Anno. 1540. Nay I find it Condemned, as Impious, Inhuman, and Barbarous; not only by their Learned men, (even their Canonists) but by their Popes and Councils. That this may appear, I defire it may be consider'd,

(t) Conflitutio illa extat, in Corpore Juris Can. de Homicidio, cap. pro humani. 1. In. 6.

(u) Sacri approbatione Concilij Statuim us. Ibid.

(X) Qui Horrenda Impietate Deteftandaque Savitia
Mortem sitiunt alierum, ut Ipsos saciunt per Assassinos occidi, non solum corporum, sed mortem
procurent Animarnm
Statuimus,

makes a (t) Constitution in the General Council at Lions, (and with the (u) approbation of that Council) wherein he calls Assassinations (x) horrid Inhumanity, and Detestable Cruelty, and an indeavour to Body and Soul: and then adds, That if any Prince or Prelate, any Person Ecclesiastical or Civil, shall procure any Assassin to kill any Christian, (though the Effect do not follow) or receive, conceal, or any way favour such Assassin, then such person is (Ipso facto) Excommunicate, Deposed, and Deprived of all his Honour, Dignity and Revenue. This was the Judgment of Pope Innocent IV. about 25. years since; and although for Antichristian Pride and Tyranny (as in other things, so) in his Impious Excommunication and Deposition of the Emperor Frederick, he was as bad as his Predecessors;

ut quicunque Princeps vel Pralatus quempiam Christianorum per pradictos Assassinos interfici secerit, vel mandaverit (quanquam mors non sequatur) Excommunicatus & Depositus à Dignitate, Honore, & Officio, Ipso sacto, sit bonis etiam Mundanis Omnibus à toto Christiano populo perpetuo dissidatus.

Ibid. & Conc. T.m. 11. Part. 1. p. 672. Edit. per Labbe Parif. 1671.

yet neither they nor he, were (as yet) arrived at the height of Impiety to approve Mahometan and Turkiln

Affail nations of Kings and Emperors.

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2. About Eight and forty years after the making of this Constitution by Innocent the Fourth, Boniface the Eighth (as Impious and Tyrannical as his Predecessors) was made Pope, and approved this Constitution of Innocent against Assassinations, and referr'd it into the Body of their (y) Canon Law; where it still (z) remains in all Editions of that Law, even to this Day: and that (to give (a) Authority to it) with the Approbation and Consirmation of succeeding Popes; particularly of Pius the Fourth, Pius the Fifth, and Gregory the Thirteenth.

(y) Cap: pro humani.t. De Homicidio, In. 6. Decretalium:

(2) Vid.Edit. Juris Canonici, Parif. 1612.& 1618. Lugduni, 1661. &c.

(a) ut hujus utilissimi & gravissimi Codici: non vacillaret Authoritas, placnit Pio 4. dein Pio 5. & Greg. 13. ut illi Corrigendo Summa opera daretur, &c. Ita admonitio ad Lect. præfixa Corpori Juris Can. Paris. 1612. & Lugd. 1661.

3. And hence it is, that eminent Writers of the Church of Rome (except the Jesuites and their party) do, even to this Day, generally Condemn all fuch Assassinations, as impious, and to the Publick pernicious. This evidently appears (to fay nothing of the Gloss) by Cardinal (b) Turrecremata, Cardinal (c) Cajetan, Cardinal (d) Tuschus, Henry (e) Spondanus (Bishop of Pamiez. in France,) Didacus (f) Convarruvias (Bishop of Segokia in Spain, &c.) And here it is further observable, 1. That Pope Innocent the Fourth, in the aforesaid Decretal Constitution, speaks only of those Ancient, and properly fo call'd Mahometan-Affassins; and though he censures their Assassinations as impious, yet he appoints not their Punishment. I know that the Author of the Gloss upon that Constitution (John. Andreas Bononiensis, was the man) tells us; (g) That the Punishments express'd there, are denounc'd against the Assassins, as well as those who procured or bired them to Assistante any Christians. Ann. 1231. 6. 3. 4. 5. &c.

Glossa ad dictum Cap. 1. De Homicidio, In. 6.

(b) Summa de Ecclefia, 1.25.35. &c 35. as he is cited (for I have not the Book by me) in the Margent of the Canon Law, ad Cap. 1. de Homicidio. In.6.

(c) In Summula. verbo Affaffinus.

(d) Conclus Pract. Juris, Lit. A. verbo Affattinus. Conclus. 531.

cured or hired them to Assassinate any Christians. But Annal. Baronij; ad Ann. 1231. S. 3. 4. 5. &c. (f) Operum, Tom. 1. p 528. De Delict. & Conat. S. 9. (g) Papa volens obviare hujusmedi malis, profert plures panas in istos Assassinos, & illos qui eis mandabant.

(h) Non contra spios Affaffinos, u!-Pote Infideles fed contra Mandantes, per Ipios aliquem occidi; Innocentius 4. Excommunicationem promulgavit. Cajetan. in Summula. verbo Affastinus.

(1) Papa cum prius effet Parus Homo, nunc Vices Veri Dei gerit. Johan. Andreas, in Glossa ad Procemium. 6. Decret. verbo Bonifacius.

(k) Et hi non comprehenduntur sub Censura dicta, quamvis digni sunt & Morte Temporali & Aterna. Cajetan. I-

(1) Qui cum quolibet Christiano aut Infideli, pecunia data vel promissa pactionem inierit, de homine Christiano occidendo, in ipso Mandandatario, si ad a-Etum proximum procefferit, ut per eum minime fteterit; quin scelus peregerit, notant puniendum fore pena Ordinaria; id eft, Morte. D. Covarruvias, Part. 2. Relect.Clem. Si furiosus, de Homicidio, de delictis & Conat.num.9. Operum. Tom.1. p.258. Col. 1.

the man is miserably mistaken; for is Evident, and (b) Confess'd That the Punisoments contained in the Constitution, are denounced only against those Christians who hire and imploy those Impious Assassins. Excommunication (and the Consequents of it) is the Punishment mention'd in that Constitution; which neither did, nor possibly could concern those Mahometan Assassins. For although the faid Author of the Gloss, else where tells us, That the Pope is (i) more then a pure man; and Gods Fice Roy; yet certainly, he cannot do Imposibilties, and Excommunicate Mahometans and Infidels; unless he can turn those out of the Christian Church, who never were, nor would be in it; and deprive them of that Communion, which they never had. But although Pope Innocent the Fourth (in the afore-mention'd Constitution) speaks only of the Infidel and Mahometan Affaifins, and of those Christians who procure or hire them to Murder Princes, and has nothing of any other, who are not of that Mahometan Society; though they undertake and act the same Villanies; yet those Great and Learned Canonists and Writers of the Popish Church (beforenamed) upon proportion and parity of Reason, justly Condemnall Christians who shall undertake and effect, or indeavour such Assallinations. Of these Christian Affassins, Cardinal Cajetan says - (k) That though they be not comprehended under the censures of that Constitution, yet they Deserve both a Temporal and Eternal Death. And to the same purpose Covarruvias tells us, (and he fays it is the Common Opinion) (1) That who seever be be (Christian or Mahometan) who for Mony given or promised, undertakes the Assassination of any Christian; in this Case, both the Mandans and Mandatarius, both he that hires, and he who is hired to do such Villany, are highly guilty, and under the Censures, and the Severity of them: though he who is bired, do not actually effect the Assassination, if he really indeavour it. Nor is it only thefe I have named, who Damnthis Impious, Mahometan and Turkish Doctrine of Affaffinating Kings and Princes. I believe, and (from good

good Authority) know, that many thousands more in the Communion of the Church of Rome do equally abhorr and detest it, especially in France, where their Divines and Parliaments (samous for Learning and their General Desence of the Liberties of the Gallican Church, against the Usurpations and Tyranny of Rome) in the year 1594. publickly Condemn'd this Mahometan and Jesuitical Doctrine, and declared it to be (what indeed it is)

(m) Heretical, Prodigious, and Diabolical.

4. But all this notwithstanding, the Jesuites (and others of their Party and Principles) did, and do approve and practife that Diabolical Doctrine; and when they concieve Princes to be Enemies to their Interest, or the Catholick Cause, (as they call it) indeavour (by Lying Calumnies) to disaffect the people, and to raise Rebellions against those Princes; that so they may cut them off, by publick War and Seditions; and when this fucceeds not, by private Assallinations. This is (by fad Experience) notoriously known to our Western World: as my appear by the Premisses, and further Testimonics of their own Roman Catholick Historians (in this Case) of Indubitable Truth and Veracity. Thuanus tell us, (n) That in those Bloody Wars in France, in the Reign of Henry the Third; it was some of the Religious and Regulars, especially the Jesuites, who by an Industrious, and (I add) Impious Diligence, did first Alienate the People from their Obedience to their Prince, and then follicited them to Rebellion. I know that those words (Ac Jesuitarum Patrum Imprimis) are not to be found in those Editions of Thuanus we

(m) Hen. Carrer. Davila in his Hift. of the Civil Wars of France, ad Ann. 1594 in Calce thius Anni.

(n) Accedente ad hoc Sacri ordinis favore & quorundam Religiosorum non segni Opera, & Jesuitarum Patrum Imprimis, qui fascinatum per scrupulosas in Arcanis Confessionibus quastiones, plebem sensim à Principis obsequio alienatam, Ad Defettionem Sollicitabant. Thusnus Hist. Tom. 3.

lib.75.p.561.A.B. Edit.1620. & Tom.4.1.86. p.170. ad Ann. 1587. And the same excellent person (Thuanus) gives us this account of the Society of the Jesuites.

Nata Magistratum convellere, nata Ministris
Subtrabere obsequium, presulibusque suum.
Et viles Regnantum animas, ipsosque Necandos:
Horrenda Regis proditione docet;
Servandamque sidem Negat, argutisque cavillis
Detorquet magni jussa severa Dei.

Hi sunt Ampliss. Præsidis Thuani versus de Jesuitarum Secta, in Elegia sua eleganti in Patricidas, sub finem Sacræ Poeseos. (2) Vide Thuenom Reflituum Amfloladami. Ann. 1863 p.49.

(4) Thuanus Hist.
Tom.4..95. p.451.
A. Facundis Consionatorum Declamationibus, & Novitiorum, Tocologorum, ac
pracipae Jesuitarum
disputationibus, qui
Trannum Impune occidere Livere assermabant, Incitatus Clemens, &c.

(q) Vide Thuanum Restitutum. p.

81.

(r) Non solum inofensa conscientia sicere posse, sed multum apud Deum Meriturum. Thuanus disto Tom. 4.& p. 454.

(f) Hen. Carr. Davila, in his Hift. of the Civil Wars in France, Lib. 10. ad Ann. 1539.

(t) Si in actu ip.
fo moriatur, proruldivio inter Beatorum choros animam
ejus Evolaturam.
Thuan. dicto Tem.
5.& p.454 & Davila

have, being left out by the Arts and Frauds of those who corrupt all Authors who have any thing against their Errors or Impleties; but we are assured that those words were in the (o) Original Copy of Thuanus his History. But when this would not do, and they faw the King could not be cut off by a Rebellious War, and publickly; they perswade and incourage Jaques Clement (a Desperate Villain) to Affassinate his Prince; who August the first, 1589. did the Execrable Act, and Murder'd his King. Thuanus tells us, (p) That Friar Clement was incouraged. to commit that Prodigious Parricide by the furious Sermons and Declamations of their New Divines, (9) Especially of the Jesuites, who publickly tang be them, That it was lawful, nay (r) Meritorious to kill a Tyrant, and if he outlived the Fact, he frould be a Cardinal at (f) Rome; and if he died, a(t) Saint in Heaven. And accordingly when he was dead (by a Dea; b be Deferved) his Party cansed his (u) Pillure to be cust in Brass, adorned their Churches and Chambers with it, counted him a Saint and Martyr, and (as such) made their addresses and Prayers to bim. Horrid Superstition and Popish blindness, not to put a vast difference between a Martyr of Jesus Christ, and an Impious Traytor and Murtherer of his King. After this, in the year 1594. Johan Chastell undertakes and indevours the Assassination of Henry the Fourth of France, struck him in the Mouth, but (the good Providence of Heaven protecting that Prince) did not effect his Impious Design. Now if you ask, How any who pretends to be a Christian, could have a Conscience so seared, or a Soul posses'd with so Prodigious an Infensibility, as not to tremble at the very thought of Committing such a horrid and inhuman Villany? (x) Davila will tell you, That he was Disciple of the Jefaites; That be himself freely confessed, that he was bred (4) Historical Collection: of the most Memorable Accider ts, and Tragi-

1. 10.ad Ann. 1589. (a) Historical Collections of the most Memorable Acciderts, and Tragical Massecres in France, under Hen. 2. Francis 2. Charles 9. Hen. 3. and Hen. 4. ad Ann. 1589. in the beginning of Hen. 4. & Thuan. Tom. 4 ad dictum Ann. p. 458. (x) Hen. Carter. Davilà, in his History of the Civil Wars of France, lib. 14. ad Ann. 1594. sub finem issus Anni. See to the same purpose the Author of the Civil Wars of France under Hen. 2. France. 2. Charles Hen. 3. and Hen. 4 in Henry the Fourth, ad Ann. 1594. a little before the end of that year.

up in the Schools of the Jesuites, and had often heard it discours I and disputed, That it was not Only Lawful, but Meritorious to Kill Henry of Bourbon, a Relapsed Heretick, and Perfecutor of the Holy Church ; That Father Gueret a Jesuite, was his Confessor, &c. So that being possessed with their Impious Principles and Personasions, he undertook that prodigious and damnable Parricide. In short, it was notorioully known to all France, that the Jesuites both approved and designed the Execrable Affaifination of their King. Whence it was, (as Davila goes on) that the Parliament of Paris pass'debis Sentence -- That Father Guignard and Gueret (Jesuites) should be Condemnded to the Gallows; that the rest of the Jesuites (profess'd or not profess'd) should be banished out of France, as Enemies to the Crown and publick Tranquility, their Goods and Revenues seiz'd and distributed to pions Uses, &c. And it had been well for France had they flood banished still, and never return'd. For about Sixteen years after, what Johan. Chastell impiously indeavour'd, that bloody Villian Raviliac, May the Fourteenth, 1610.effected; and with Monstrous Impiety, and a Cursed hand Murder'd his King Henry the Fourth; And it was the Jesuites, and their Traiterous Principles, which moved and incouraged him to Commit that Monstrous Unchristian and Antichristian Parricide. For (after the Fact was done) Raviliac freely and publickly confessed, That it was the Jesuite Mariana's Book which moved and incouraged him to that Impious Design. I know that the Jesuites did then indeavour to (b) free themselves from the Odium of that Impious Fact; as if they had neither approved nor incouraged that Monstrous and Mahometan Assassination. Sed quid verba audiam, cum facta videam? This (c) was only a ridiculous indeavour, Athiopem Lavare, to wash a Blackamore, and do Impossibilities. It is evident, That their approved Doctrine and Principles in Mariana, (and many others) was the Motive which induced Raviliac to Murder his Prince. Which Doctrine has never been Condemned by any Publick Act of their Society, nor by the Inquisitors in any Index Expurgatorius; now for

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(b) See Father Cotton, the Jesuites Declaration, with the Bishop of Paris his Preface prefixed to ir, to this purpose.

(c) See Anti-Cotton by Peter In Moulin.

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them to approve those Traitorus Principles, and deny

(d) Christin Peto & Succesiorious Ecclefie regimen commifit, e eandemquan habedat ipfe, Infallibilitatem conceffit, loquirentur. Datur, F. go, in Rom Esclefia, Controverfarum Fidei Judex Infallibilis, ctiam extra Concilium Generale, tum in Qualtionibus Juris , tum Facti. Hacerat Thefis in Coll. Claromontano à fesuitispropofita & expositâ Deccm.12. Ann. 1661.

(e) Que omnia
Corscio Pontifice girebantur, crebro commeantibus ad eum Emissariis, qui brevia
& occulta Piplomata
adpartium Duces adferebant, & indies
magis plebem ad seditionem incendebant. Vid. Thuanum
Resticutum, p. 49.

(f) Sixtus Papa 5. Gratione pramedi-

the Confequents of them, is most irrationally to approve and grant the Premisses, and yet deny the Conclusion. 5. But this (though bad enough) is not all. For it is not only the Jesuites and their Accomplices, but the Pope too, (their Supream Judge, whom they (d) believe to be Infallible, both in Matters of Faith and Fact) who approved their Seditious and Traiterous Principles of Rebellion and Affailination of Princes. Thuanus speaking of the Jeluites Practices to stirup the People to Rebellion in the time of Henry the Third of France; he adds -(e) That these things were well known to the Pope, who sent Breves and Bulls fecretly to the Heads of those Rebels, whereby they were inconraged to Kebel. Afterwards, when that Prodigious Villian Jaques Clement had Murder's the faid King, (f) Sixtus the Fifth then Pope, did not only approve the Fact, but (in a premeditated Oration, publickly spake in the Consistory (blasphemously compares it (in respect of its greatness and amiableness) to our bleffed Saviours Incarnation and Resurrection: and then highly Commends the Murderer (for his Virtue, Courage, and zeatous Love of God) above Eleazer and Judith, &c. And (to omit the rest) pronounceth the Murder'd King Eternally Damn'd as having Committed the (g) Sin against the Holy Ghost. This the Historian (though a Papist) modestly and justly Cenfores, as a Fact (b) Extreamly Infolent and Unworthy the Moderation of a Pastor, (especially the supream Pastor of the Church Christs Vicar, and St. Peter's Successor, as they call him). And then he tells us of Anti-Sixtus, (or the Answer to Pope Sixtm his Oration) and says, 1. That it had been more for the (i) Credit of the Pope and the Holy Apostolick Sca, that his Oration had been suppress'd, then (as it was by those of the League) Published, 2. That Anti-

tata. 3. Idus Sept. in Consistorio babita, faslum Clementis Operi assumpta à Domino Carnis, & Resurrestionis, propter magnitudinem, & rei administrationem comparat. Tum virtutem hominis, animi seobur, do serventem Erga Deum Amorem, supra Eleazarum & Juditham, Multis verbis, Extollit, &c. Thuanus Hist. Tom. 4,1.95. ad Ann. 1589.p. 458 Edit. 1620. (g) Peccato in Spiritum Sanssum admiso, quale erat Regis peccatum. Ibid. p 458. E. (h) Thuanus ibid. Summe Insolens, & Pastoris modevatione indignum. (i) Supprimi posius quam publicari, same Sixti Sansta Sedis Intersait. Ibid.

Sixtus.

Sixtus (or the Answer to it) though it was something sharp and bitter, (k) yet the Popes Oration abundantly deserved it, in which were Many Things Absurd and Impious. This was the Judgment of that Faithful and Excellent Historian, (though a Papist) concerning the Erroneous and

Impious Principles of the Pope and Jesuites.

6. Nor is this all; For although, only privately to approve and incourage Rebellion and Affailination of Kings and Princes, be an Execrable Villany, to be abhorr'd by all men (especially Christians) as being repugnant to that clear Light of Nature and Scripture, to common Reafon and Religion; yet in publick Writings to vindicate and justifie such Actions, to perswade the World, that they are not only morally good, but meritorious: This argues a higher degree of Impiety and Impudence. We know (by fad Experience) that may Pagans and Christans, have blasphem'd their Gods, committed Adulteries, Murders, Perjuries, &c. yet we do not find, that any Christans, (the Jesuites and their Accomplices excepted) or any tober Pagan (who acknowled'gd a God) did ever justifie Blasphemy, Adultery, Murder, or Perjury; but when they were Apprehended, Convict and brought to Execution, they would confess the Crime, pray for Pardon, and defire others to pray for them. But the Jesuites (and those posses'd with their Principles) though they be Convict, & Legally Condemn'd for rebellion and affaffination of Princes, yet they neither do, nor can repent; believing fuch Actions not to be any Vices, but Vertues, and themfelves (if they fuffer for them) not Traytors or Murderers, but Holy Martyrs. That this is their approved and received Doctrine, which they publickly defend, and industriously (in their publick Writings) indeavour to justifie, is evident to the Western World, and may appear by the Premisses. Yet being a thing of such great concern, Comitting Mariana Emanuel Sa, Sanctarellius, and others before mentioned) I shall only add Two or Three Eminent Testimonies, in further confirmation of it. First then, Fran. (1) Suarez, publick and prime Professor

(k) Responsio acerbior, sed tali Oratione prorsus Digna, in qua Multa Absurda & Impia notantur. Ibidem.

(1) Franc Suarez. in Defenf Fidei Carthol. adverfus Angl. Secta Errores cum Respons. ad Apolog Jacobi Regis; &c. Colon. Agrip. 1614.l. 6. c.4. pag. 814.&c.

(m) Tyrannus titulo, qui vi, & injuste Regnum occupat, qui Revera Rex non est, sed locum illius occupat. Ibid.§.1.

(n) Qui liest juflo Titulo Regnum possideat, quoaa usum tamen & gubernationem, Tyrannice regnat. Ibid.

(0) Inter Christianos, Maximè est numerandus in hoc Ordine Princeps, qui
Subditos suos in Haresin, aut aliud Apostasia genus, aut
Schisma inducit. Ib.
§.2.p.811.Col.1.

of Divinity in the University of Conimbra in Portugal handling that Point, how and in what Cases a Tyrant may, (by any private Person) be Murder'd: And having told us that a Tyrant was either, I. Tyrannus(m) Titulo; one who, (without any just Title) usurp'd the Government, to the ruine of Common-weal. 2. Tyrannus(n) Administratione; one who, having a just Title, ruled Tyrannically. And he there tells us, That all Christian (o) Kings are such Tyrants, who induce their Subjects to Heresie, Apostasie, or Schism. So that all Protestant Princes (we may be sure) are such Tyrants, though he there name only King James of happy Memory. Having Premised this, he gives the state of the Question: Thus,

1. He does (in the General) gives us two Cases, wherein it is Lawful for a Subject to kill his King. 1. In defence of his (p) own Life. If a King invade Sempronius to kill him, he may, in defence of his own life, take away the Kings.

2. In defence of the (q) Commonwealth. This in the Ge-

neral. But then

(P) Si defensio sit proprix vita, quam Rex violenter auserre aggreditur, tunc quidem Ordinarie licebit Subdito, seipsum desendere, etiamsi Mors Principis sequatur, quia justuenda vita est Maximum, &c. Ibid.p.815b. (q) Si Rex Actu aggrediatur Civitatem, ut Cives perdat, &c. tunc certe licebit Principi resistere, Etiam Occidere Illum, si aliter sieri desensio, &c. Ibid. 6 6. C. Tunc enim Civitas habet justum bellum desensivum, contra Injustum Invasorem, etiamsi proprius Rex sit. Ibid.D.

(r)Communiter afferitur Tyrannum quoad Titulum, Interfici posse, à Quacunque privata Persona, que sit Membrum Reipubl. que Tyranuidem patitur,&c. Ibid. §.7.F.

(1) Tyrannus in Titulo Licite Occiditur. Ibid. § 7. Mar-

gine.

2. For a Tyrant in Title, he absolutely declares it, as a thing (r) commonly received amongst them; That such a Tyrant may be lawfully kill'd, by Any Private Person, who is a Member of that Commonwealth, if there be no other Means to free it from such a Tyranny. And least it should not be observed tis set in the (s) Margent, That such a Tyrant may lawfully be killed. So that the Case is (with him) out of all doubt, That any private man may kill a Tyrant in Title; and the Pope is Judge who is such a Tyrant. Whence it evidently follows, That no Princes can have any Security (as to the Preservation of their Kingdoms or Lives) longer then they please the Pope. For if he declare any of them Tyrants, (as many times, with Execrable Pride

Pride and Impiety, he has done) Excommunicate and Depose them; then by this Jesuitical and Papal Doctrine, any Private Person, (any of their Subjects especially)

may Affaffinate and Murder them.

3. For those Princes who have a just Title to their Dominions, and are (as they call them) Tyrants not in Title, but in their Injustice and Impious Government : He tells us, 1. That (t) all Protestant Princes being Hereticks are Such Tyrants, 2. That being Hereiicks, they are by their (u) Herefie, Ipso sado, and presemly deprived (aliquo modo) in some manner, of all Kight to their Dominions. 3. That the Pope (as their (x) Superior, to whomeven Supream Princes are Subjects) may totally and absolutely depose and deprive them of all their Dominions and right to Govern. 4. When the Tope has pass'd such Sentence, and deprived them of their Dominions; if afie wards they meddle with the Government, they become every (y) way Tyrants (both Titulo & Administratione) And then, 5. After such (z) Semence pass'd by the Pope, fuch Kings or Simpream Princes may be dealt with, as Altogether, and Every Way Tyrants, and Confequently may be kill'd by Any Private Person.

(t) Itter Christianos Maxime in hoc
Ordine (Tyrannorum
ex Administratione
Tyrannica) numerandus est Princeps, qui
Subditos in Heresin
aut aliud Apostasiae
Genus, aut publicum
Schisma inducit. 1bid.c.4.5.1.

(u) Rex Hereticus Statim per Heresin ipso Facto privatur, Aliquo Modo, proprietate & Dominio Regnissii. Ibid. c.4. §.14.0.819.

(x) In summo Pontisice est bac potest as tanquam in Superiori babente Jurisdictionem ad corripiendum Reges, etiam Supremos, tanquam sibi Subditos, &c. Ibidem. (y) Si Rex post deposition multiplication of the superiority of the summer of the

4. And though these be Prodigious Errors, Unchristian, and indeed Antichristian Impicties; such as neither ours, nor any Language can fully express; yet this is not all: The Jesuite further declares, That though (a) Pagans anciently had, and still have Power, to Depose their Tyrannical Kings; yet in Christian Commonwealths, they have such dependence upon the (b) Pope, that without his Knowledg

(a) Respublica (prout inter Gentiles, do nunc inter Ethnicos) habet potestatem, se desendendi à Rege Tyranno, & illum depenendi si necessarium suerit, & c. bid. \$.17.

p.820.A. (b) Regna Christiana quoad hot (scilicet depositionem Regum suorum) habent dependentiam & subordinationem ad Pontificem Romanum; qui potest Regno pracipere, ut se Inconsulto, Regem non deponat, nisi prius Causa & Ratione Ab Isso Cognita propter pericula, & Animarum dispendius, que in bis sumultibus popularibus Interveniunt. Ibid.A.

(c) 1bid.p. 820.C (d) Pendet Regnum Christianum à Pontifice in bos, at paffet Pont. non faium consulere, aut confentire, ut Regem fibi perniciosum deponat, fed etiam pracipere, & cogere ut id faciat, prafertim cum ad vitandas Hareses Schismata necessarium effe Judicaverit. Suarez.ibid. p.820. B.C.

(e) Quia tale praceptum in illo Casu Justissimum est. Idem Ibidem.

(f) Inftruct. Sacerd.l.s. c. 6. §. 17. P. 738.

(g) G. Roffæus de Justa Reipub. Christiana in Impios, &c. Authoritate, Cap.3.

(h) Conc. Trid. Seff. 4. in Decreto de Editione & usu Sacrorum librorum.

(i) Firmis & Inconcussis Argumentis potestatem summi Pontificis supernaturalem tuetur. Ita in Censura Illust. D. D. Alphon. A Mello, Epis. Lamecensis, Suaresij Libro præsixa.

and Authority, they should not depose their King: For he may Command and Probibit the People to do it. And he gives Instances, when People have consulted the Popes, and by their Counsel and Consent Deposed their Kings. So (he fays) (c) Chilperick was Deposed in France, and Sancius Secundus in Portugal. And (to make up their Errors and Impicties full) he further tells us, - (d) That all Christian Kingdoms and Commonwealths do so far depend upon the Pope, that he may not only Counsel the People, and Con-Sent to their Deposition and Assassination of their Tyrannical Princes; But he may Command and Compel them to do it, when he shall think it fit, for avoiding Schisms and Heresies: That is indeed, for the rooting out and ruine of the true Protestant Religion, and establishing their Roman Superstition and Indolatry. And to conclude, he further declares, That (in fuch Cases the Popes Command (to Murder a Deposed King) is so far from being any Crime, that it is (e) Superlatively Just. I might here cite Cardinal (f) Telet, Guliel. (g) Rossaus, and a hundred such others, who approve, and in their Publick Writings (Approved and Licenced, according to the Decree of their (b) Trent Council, by the Authority of their Church) justifie this Impious and Antichristian Doctrine of Deposing and Assalinating Heretical Kings: but this I conceive a needless work, For, I. Suarez himself declares it to be the received Doctrine of their Church, and cites many of their Eminent Writers to prove it; which, any may fee, who is not fatisfied with those before cited. 2. The Licencers of Suarez and his Book are (for Dignity in their Church and for Learning) fo great, and (for Number) fo many, and the Commendations they give Suarez and his Work fo high, that there neither is, nor can be any just Reason to doubt, but this Doctrine was approved at Rome, and by the Ruling part of that Church (the Pope and his Party, believed and incouraged, as a Doctrine afferting the Popes Extravagant, and (as they call it) Supernatural (i) Power, and so their Common Interest. Let the Reader consult the Censures prefix'd to Suarez his Book, and he

he will find all these following to Approve and Licence it. First, Three great Bishops, all of them Counsellors to his Catholick Majesty. 2. Two Provincials of the Society; one of the Jesuites in Portugal, the other of those in Germany. 3. Academia, Complutenfis, the University of A!de Henares approves it too. 4. Lastly, the (k) Supream Senate (Court or Congregation) of the Inquisitors, do also approve and licence it, and this they do by (1) Commission from Peter de Castello, Vice Roy of Portugal, and in Matters of Faith Supream Inquisitor. The Premisses impartially confider'd, I think we may truly fay, That it is not only Suarez, or some particular or private Perfons, but the Church of Rome, and her Ruling part, which approves this Impious and Trayterous Doctrine: Which may further appear (befides their Approbations and Licences) from the great Commendations they give Suarez. and his Book and Doctrine. And here

(k) Facultas Su premi Senatus S. Inquifitionis.

(1) Ex Commissione Illustrissimi Episcopi, D. Petri de
Castillo, Lustaniae
Proregis, & Supremi
in rebus Fidei Inquisitoris. In Centura
Alphonsi à Castello,
Episc. Conimbricenfis, à Consillis Catholicz Majestati.

of Humanethings, and a most Valiant Defender only of Piety and Catholick Religion: And (for his Excellent Wisdom) the Common Master, and another Augustine of that Age.—
That for this great zeal for the Catholick Faith, he was a most Famous Author, and a most Eminent Divine. That he was a (n) most Grave, and most Religious Writer, whose Works the World, (the Popish World) does Honour, Admire, and Love, &c.

(m) Humanarum rerum Religiosus contemptor, & unius Pietatis & Religionis fortissimus Defensor, & propter Eximiam Sapientiam, Communishujus etatis Magister, & Alter Augustinus.

(n) Religiosissimus juxta ac Gra-

viffimus Auctor, cujus Ingenij monumenta, Orbis Suspicit, Miratur, Amat.

2. And for this Book, and the Doctrine contained in it, They say, That all (0) things in his Book, are Religiously Consonant to Sacred Scripture, to Apostolical Traditions, General Councils, and Papal Decrees; (this last we admit, and they profess it to be true). And hence, if they may be believed, who expresly affirm it themselves, it evidently sollows, That this Traiterous Doctrine is approved by the Pope, and is Consonant to his Decrees. And Gg those

(O) Bequanon folum S. Scripture Authoritati omnia Religiose consonant, Apostolicis traditionibus Pie correspondent, Occumenicis Conciliis, summorum Pontificum Decretis erudite consenti-

(p) Quâ in defensione nihil plane
offendi, quod Fidem
offendat, quæ vero
defendant, inveni
multa. So it is in
the Censure of Ferdinand Martinez
Counsellor to his
Catholick Maje-

(9) Librum Suaresij quanta potuimus diligentia, evolvimus, in quo Opere nibil veritate
Catholicæ si dei Alienum, nibil devium, nibil dissonum
deprehenditur: Nihil quod probavi
iaudarique non debeat, Denique nihil à nostro omnium
Sensu discordans,

those publick. Censors of Suarez his Boook severally add: That they find (p) Nothing (and therefore not the Assaffinations of Kings) in it, against the Orthodox Faith, (the Roman Faith they mean) but many things which do defend the Faith. The University of Alcala de (9) Henares (10) omit the rest) more fully testifies - That they read Suarez his Book with all possible Diligence, and found Nothing in it repugnant to the Catholick Faith; nor was there Any Thing in it which ought not to be Approved and Commended. And then add, (that we may be fure they spoke cordially and deliberately) That there was Nothing in that whole Work, which Altof them did not approve ; fo that they were all of the same Mind and Judgment. Nav. we are further told, That he had Composed that Work, by (r) More then Human Helps; and therefore they Judge it (1) Most Worthy to be Published, for the Publick, and Common Benefit of the whole Christian World, and a Signal Victory of their Faith over Herefies. Such are the Commendations of Suarez his Book and Doctrine; fo that we may be fure that it is Approved and Received at Rome.

cum has in re, sit omnium nostrum eadem vox, idem Animus, Eadémque Sententia. (r) Plusquam Humano studio. In Censura Alphon. A Castello, Epis. Conimbricens: (1) Dignissimum ut in Lucem eat, ad Fidei nostræ Victoriam de Haresibus Insignem, & totius Orbis Christiani Publicam & Communem utilitatem. In Censura Illustris. D. D. Alphons. A Mello. Episc. Lamec. A Consiliis Cathol. Majestati.

(t) By Pope Paul 5. who in his Damnatory Breve, 1ays, -- Juramentum illud, Jalva fide Catholica, & Salute Animarum, praftari non potest; cum multa contineat, qua fidei saluti aperte adversantur. Vide Remonstrant. Hibernorum, per R. Caron. p.9.

And here let me further add, that when King James had published his Apology for the Oath of Allegiance, and Sir Henry Savil Translated it into Latin; the Latin Copy was (by the Popish Party) immediately sent to Rome, and (by the Pope) (t) Condemned there, as Impious and Heretical: From Rome it was sent to Suarez, who (by the Popes Command) was to Consute and Answer it. He undertook and sinished the Answer, sent it to Rome, where it was highly approved, and afterwards printed and published with all those Approbations and Commendations before-mentioned, But these Positions need no surther proof, that they are own'd and publishly approved by the Pope and his Par-

ty. I shall only add; When King (n) James had charged Bellarmine and the Church of Rome, with this Rebellious and Impious Dostrine, of Deposing Kings, Absolving Subjects from all Caths of Allegiance and Fideity, Cc. (x) Greefer is his Answer, has these memorable words-(y) We do not deny, (fays he) but freely profess, ib it the Pope upon just cause, (and he is Judge of that) may Excommunicate and Depole Princes, and Absolve their Subjects from their Oath of Allegimee. And then he adds - (7) That the Subjects are bound in Conference to Obey the Popes Sentence; not only in the Cujes mentioned, But in (a) All other of the life Nature. And this impious and traiterous Doctrine of Greefer, is not only approved by (b) the Provincial of the Jefuites in Germany, and the Rector and Vice-Chancellor of the University of Ingolffade, but his whole Book (and fo those mentioned, and many more such Rebellious and Impious Positions) Was Approved at Rome, by the Suffrage of Most Learned Divines. This the faid Provincial of the Jefuites, and the (c) Rector of the University of Ingelftude exprelly testifie, in their publick and printed Approbations of Gretser's Book. The Premisses, and Traiterous Popish Principles consider'd, (which are received and believed at Rome) though men may (d) wonder at the Beaft, (the Pope and his Party) and that any, (who would not only be thought Christians, but the only Catholicks in the World) should maintain, and publickly justifie such Principles: yet we need not wonder, that fuch persons should practife and act according to such Principles, and continually indeavour (especially after the Anathema of Pius the Fifth) by Rebellions at home, and Invasions from abroad, to rob Queen Elizabeth of her Crown and Kingdoms, and of her Life too, by Roman and Mahometan Affassinations. I say, we need not wonder at this. let the aforesaid Doctrines (which they approve and constantly contend for) be granted, (That the Pope is Su-

(a) In Apologpro Juramento ndelitati.

(x) In Commentario Exegetics contra Jac.
Begam Ingolitadi), Ann. 1610.

(y) Non dissiermo, sel siore onsiteno, geol i ao,
suspetente legisima
cama posite Vrincipes Excommenicare,
Deponere, subditos
à faramento Fideletatis Exsolvere,
&c. Greefer Ivid.
P. 255.

(3) Subditi in Conjcientiatenentur stare Sententie Poztifici. Ibidem.

(a) Et si qui sint alij casus hujus generis. Ibid.

(b) Ibid. p. 11.
Apolog. Jac. Grerferi, Romæ, à Deputatis ad id Theologis lectam & approbaram ego queque Theod. Buízus Approbo, &c.

(c) Hunc Librars
Jac. Gretseri, DoEtissimorum Theologorum Suffragiis Rome approbatum, ego
itidem approbo, ut
quamprimum, Antipharmaci loco, sparsis ex Britannia
Venenis, opponatur,

opto ego, Petrus Steu artius, Academia Ingolftadiensis Pro-Cancellarius, & boc tempore Reffor. Ibid .
p.12. (d) Rev. 13.3.

(d) Potest Fontifex non folum coujuiere, aut confentire, ut Rignum Regem luum fibi perniciofum Deponat; fed ctiam pracipere, Ocogere, ut id faciaty. quando faluti spirituali Regni, & prasertim ad vitanaas Hereses necesfarium effe Papa Judicaverit. Suarez dico. 1 6 c.p.4. p 820. B.C. This place is before cited, but that the Reader may not be troubled to look back for it, I have again put it here. Where in the Margent, (which

pream Judge and Monarch of the World, directe or indirecte) that all Kings and Emperors are his Subjects, that he has power to Depose and Deprive them of their Kingdoms, that when he has Judicially deprived them, any private Person may Murder them; that he has power to absolve their Subjects from all Oiligations and Oaths of Allegiance, and to Command them, upon pain of an Anathema, never to obey any of their Princes Laws or Commands; that the People may Depose their King, with His Consent and Counsel; and that he may Command and Compel them to do it; and this so (d) oft as he shall think it Good for the Spiritual Health of the Kirgdom. (Prodigious Error and Impiety! as if Rebellion, Assassinations and Murdering their Kings, conduc'd to the Salvation of the Subjects.) I lay these Erroneous and Impious Doctrines granted, and (as they are at Kome) believ'd it is certain, that (fo far as they have opportunity and ability) they will (as they ever have done) prosecute their Interest, and practise according to those Principles; and all Christian Kings will be in perpetual danger to loofe their Crowns, their Kingdoms, and their Lives too; unless they can please the Pope and become his dutiful Servants, and indeed Slave to his Anti-Christean Tyranny. I fay no Christian King, Tros Tyriusve, Papist or Protestant can be out of eminent Danger, where such Doctrine is by fuch Docters maintain'd we have fad and and certain Instances of this Truth: For, I. Henry the: Third and Fourth of France were neither Calvinifts nor Lutherans, but declared Sons of the Roman Synagogue; yet because they did not Comply with the Popish Interest,

I before omittee) Suarezcites others, (to shew he was not singular in this Opinion) Azorius, Tom.3.1.2.c.7. Quest.30. A Castro, lib. 2. De justa Hæreticorum Punitione; cap. 14. vid. Hist. Concilierum General. per Ed. Richerium Doctorem Sorbonicum, lib 1.cap.13. §.3.p.398. Colon. 1680. where he acknowledges that Bellarmine, Suarez, Becanus, and the Jesuites maintain this Doctrine of Deposing and killing Kings —— Jesuita non modo docent, Papam habere potestatum Regum Abdicandorum verum etiam à Capite Puniendorum in Officio Sacra Inquisitionis, ut vocant, cre. And the same Sorbon Doctor, lbid. cap. 8.§.13.pag.191. tells us, that 'tis the Jesuites Doctrine; Licere Pontifici Reges sibi immorigeros, baud aliter abdicare, quam Pastor Canes, quos minus babet ad manus, Occidere. And that it is their Practise, to accuse those Princes who do not p'eale them, to the People, of Tyranny, Schism or Herese, Hacque vià illos tanquam arietes,

ant Cants furiojes, Parricidis mactandes Expenere.

in that degree and measure, the Pope and his Party expeded, they fatally fell by the Traiterous and Prodigious Villany of Bloody Assatins, Ridente & gaudente Roma; The Pope and his Jesuitical Party, (with an Extalie of Joy) Approving and Commending the Treason, and (in their Writings and Pictures) Canonizing the Traitors. 2. For Protestants, and (as they call them) Heretical Princes, their danger (proportionable to Romes hatred of them) is greater. They may (by the Power and Gracious Providence of God) want ability, but they neither do, nor (unless they renounce their Erroneous and Impious Principles) ever will want a defire and indeavour to ruine those they call Hereticks, either by open Hostility and Rebellions, or by Poyson, Pistols, and private Affaffinations. Their many known Plots and Confpiracies against Queen Elizabeth King James, Charles the Martyr, and his Gracious Majesty now Reigning, (whom God preserve) are undeniable Demonstrations of this Truth. The Ark of God and Dagon, Light and Darkness, Truth and Error the Bible and Popish Bullary, Protestancy and Popery cannot Possibly Consist, and be in Per ce. Nothing is (or can be) so destructive of Darkness and Error, as Truth and Light; And its evidently known to this Western World, That the Evangelical Light and Truth, which the Protestants have happily and clearly discovered, to the long deluded Church of God, have awakened thousands, to a detestation of that Superstition and Idolatry, under which they formerly lay, to the dishonour of God, and ruine of their Souls, and to a shaking and great diminution of the Papal Monarchy and. Tyranny; fo many Kingdoms forfaking Rome, and shaking off the Heavy and Intolerable Yoake of Sin and Popish Servitude. Et binc illa Lacryma; Hence it is, that the Pope, and his inraged Party, when they cannot, by any probable pretence of Reason confute, what they call Herefie, (the Protestant Religion) they indeayour to Confound and (by Fire and Sword) Confume the Hereticks - Æterna bella pace sublat à gerunt, Jurant odium(e) This is evident (to omit others) by the Bull of Pope Paul the Third, wherein K. Hen. 8. is Excommunicated and Deposed. For in that Bull having declared that King an Heretick and deposed him; he commands all

odium, nec prius hostes esse desinunt quam esse desinunt. They excite and incourage (e) Princes of their Profession, to persecute and destroy all protestants in their Dominions; and their barbarous and bloody Poet has told us, how they desire it to be done;

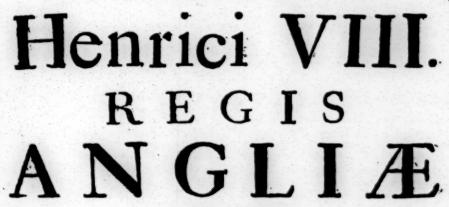
Utere Jure Tuo Cæsar, Sectamque Lutheri Ense, Rora, Ponto, Funibus, Igne neca.

Use thy Power Casar, let Lutherans be slain, By Fire, Rack, Halter, Sword, or drown'd ith' Maine.

DAM-

DAMNATIO

EXCOMMUNICATIO



EJUSQUE

FAUTORUM

Cumaliarum

ADJECTIONE POENARUM.

Paulus Episcopus, Servus Servorum Dei.

Ad futuram Rei Memoriam.

Æditz.A.D.1535. & 1538.

JUS qui immobilis permanens, sua Providentia, Ordine mirabili dat cuncta moveri, disponente Clementia, vices, licet immeriti gentes in Terris, & in Sede Justitie Constituti, juxta quoque Prophete Hieremiæ varicinium dicentis: Ecse Te Constitui Super Gentes, & Regna, ut evellas, & destruas, adi- Exordina. fices, plantes, pracipuum super Omnes Reges Universa Terra, cunttofque.

cunctosque populos obtinentes Principatum, ac illum qui pius, & misericors est, & vindictam ei, qui illam pravenit paratam temperat, nec quos Impænitentes videt severa ultione Castigat, quin prius Comminetur, in assidue autem peccantes, & in peccatis perseverantes, cum Excessus Misericordia sines prateriunt, ut saltem metu pæna ad Cor reverti cogantur, sustitia vires Exercet, imitantes, & Incumbenti Nobis Apostolica solicitudinis studio perurgemur, ut cunctarum Personarum nostra Cura Cælitus Commisarum salubri Statui solertius Intendamus, ac Erroribus, & Scandalis, qua hostis Antiqui versutia imminere conspicimus, propensus obviemus, Excessusque, & Enormia, ac scandalosa Crimina congrua severitate Coerceamus, piuxta Apostolum inobedientiam ovium promptius ulciscendo, illorum perpetratores debità Correctione si Compescamus, quod eos Dei iram provocasse pæniteat, & ex hoc aliis Exemplum Cautela salutaris accedat.

Henricus postquam
à Leone decimo
Titulo Desensoris
Fidei donatus suit,
ex Causa hic expressa, à Catholica
side deviavit, &
multa enormia
commissit.

Sect. 1. Sane cum Superioribus Diebus nobis relatum fuisset, quod Anglia Rex, licet Tempore pontificatus Fel. recor. Leonis Papa decimi Pradecessoris nostri diversorum Hareticorum Errores Sape ab Apostolica Sede, & Sacris Conciliis prateritis Temporibus damnatos, & novissime Nostra Etate per Perditionis Alumnum Martinum Lutherum suscitatos, & innovates, zelo Catholica Fidei, & Erga dictam Sedem, devotionis fervore industus, non minus docte, quam piè per quendam Librum per eum desuper Compositum & eidem Leoni Pradecessori, ut eum Examinaret, approbaret, oblatum Confutasset, ob quod, ab eodem Leone Predecessore, Ultra dicti Libri cum magna Ipsius Hentici Regis Laude & Commendatione, approbationem, Titulum Defensoris Fidei reportaverit, à recta Fide & Apostolico tramite devians, ac propria salutis, fame & honoris immemor, postquam Carissima in Christo Filia nostra Catherina Anglia Regina, Illustri sua Progenie Conjuge, cum qua publice in facie Ecclesia Matrimonium Contraxerat, & per plures Annos Continuaverat, ac ex qua, dicto constante Matrimonio prolem pluries susceperat nulla Legitima subsistente Causa, & contra Ecclesia Probibitionem dimissa, cum quadam Anna Bolena, Muliere Anglica, dica Catherina adhuc vivente, de facto Matrimonium Contraxerat, ad deteriora prosiliens, quasdam Leges,

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seu Generales Constitutiones edere, non erubuit, per quas, subditos suos ad quosdam Hareticos, & Schismaticos Articulos tenendos; Inter quos & hoc erat, quod Romanus Pontifex Caput Ecclesia, & Christi Vicarius non erat, & quad ipre in Anglica Ecclesia Supremum Caput Existebat, sub Gravibus ciiam mortis pænis cogebat. Et his non Contentus, Diabolo Sacrilegij Crimen suadente quamplures Pralatos etiam Episcopos, aliasque Personas Ecclesi-Iticas, etiam Regulares, necnon Seculares sibi ut Haretico, & Schismatico adharere, ac Articulos pradictos sanctorum Patrum decretis, & Sanctorum Conciliorum Statutis, immo etiam Ipsi Evangelica veritati contrarios, tanquam tales alios damnatos approbare, & Sequi nolentes, & intrepide recusantes capi, & carceribus mancipari. Hisque similiter non Contentus, mala malis accumulando, bona mem. Jo. H. S. vitalis Presbyter Cardinalis Roffen. quem ob Fidei Constantiam, & vita sanctimoniam, ad Cardinalatus Dignitatem promoveramus, cum dictis Haresibus & Erroribus consentire nollet, borrenda immanitie & detestanda savitia publice Miserabili supplicio tradi, & decollari mandaverat, & fecerat Excommunicationis, & Anathematis, aliasque gravissimas sententias, censuras, & pænas in Literis, ac Constitutionibus recolenda mem. Bonifacij Octavi, Honorij Tertij, Roman. Pontificum Pradecessorum Nostrorum desuper Editis Contentas, & alias in tales à jure latas damnabiliter incurrendo ac Regno Anglia, & Dominiis, qua tenebat, necnon Regalis fastigiis Celstrudine, ac prafati Tituli prarogativa, & honore se Indignum reddendo.

Sect. 2. Nos licet exeo, quod prout non Ignorabamus, Idem Henricus Rex in Certis Censuris Ecclesialicis quibus a Pie Memoria Clemente Papa Septimi etiam Predecessore nostro, postquam humanissimis literis, & paternis Exhortationibus, multisque Nunciis, & mediis, Primo & Postremo, etiam Judicialiter, ut prasatam Annamà se dimitteret, & ad Predicta Catherinæ sua vera Conjugis Consortium rediret frustra monitus suerat, innodatus Extiterat, Pharaonis duritiam imitando, per Longum Tempus in Clavium Contemptum Insorduerat, & Insordescebat, quod ad Cor rediret vix sperare posse videremus ob Paternam tamen Charitatem, qua in minoribus Constituti donec in Obedientia, & Reverentia Sedis predicta permansit, eum prosecuti Hh

Clemen. 7. (eju; Constit.hic non habes) tandem illum Excommunicavit, quin inCensuris ins rdescendo deterior evasit. fueramus, ut que clarius videre Possemus, an Clamor qui ad nos delatus fuerat (quam certè etiam Ipsius Henrici Respectum falsum esse disiderabamus) verus esset, statuimus ab ulteriori contra Ipsium L'enricum Regem processu ad Tempus abstinendo, hujus Rei veritatem diligentius Indagare.

Ideo Font. Iste contra Regem, Complices, & Fautores decrevit, procedere, ut hic.

Sect. 3. Cum autem debitis diligentiis desuper factis clamorem ad Nos, ut prafertur, delatum, verum effe, simulque, quod dolenter referimus, dicum Henricum Regem ita in Profundum malorum descendisse, ut de Ejus Rescipiscentia nulla penitus videatur spcs haberi posse, reperimus. Nos attendentes veteri Lege Crimen Adulterij notatum, lapidari Mandatum, ac Auctores Schismatis hiatu terra absorptos, corumque sequaces Cælesti Igne Consumptos, Elimamque Magnum viis Domini Resistentem per Apostolum Eterna severitate damnatum fuisse, volentésque ne in districto Examine Ipsius Henrici Regis & Subditorum suorum. quos secum in Perditione trabere videmus, Animarum Ratio à Nobis Exposcatur, quantum Nobis ex alto conceditur providere contra Henricum Regem, Ejusque Complices, Fautores, Adherentes & sequaces; & in Pramiss quomodoliber culpabiles contra quos, ex eo quod Excessus, & delicta predicta adeo manifesta sunt notiora, ut nulla possint tergiversatione celari absue ulteriori mora ad Executionem procedere Possemus, benignius agendo, decrevimus infrascripto mode procedere.

Regem itaque hortatur, ut ab hujufmodi etroribus defiftat. Sect. 4. Habita itáque super his cum vnerabilibus Fatribus Nostris S. R. E. Cardinalibus deliberatione maturâ, & de Illorum Consilio, & Assensu prafatum Henricum Regem, Ejusque Complices, Fautores, Adharentes, Consul ores & Sequaces, ac quoscúnque alios in Pramissis, seu corum aliquo quoquomodo Culpabiles, tam Laicos, quam Clericos, etiam Regulares, cujuscúnque Dignitatis, Status, Gradus Ordinis, Conditionis, Praeminentia, & Excellentia existant (quorum Nomina, & Cognomina perinde ac si Prasentibus Interserventur, pro sufficienter expressis baberi volumus) per viscera Misericordia Dei Nostri hortamur, & requirimus in Domino, quatenus Henricus Rex à predictis Erroribus prorsus abstineat, & Constitutiones, seu Leges gradictas, sient de facto eas fecit, revocet, Casset, & annullet, & Coactione

Coactione Subditorum suorum ad eas Servandas, necnon Carceratione, Captura, & Punitione illorum, qui ipsis Constitutionibus. seu Legibus Adbærere, aut eas servare nolucrint, & ab alsis Erroribus prædictis penitus, & Omnino abstineat, & si quos Pramissorum occasione Captivos habeat, relaxet.

Sect. 5. Complices verò, Fautores, Adharentes, & Sequaces disti Henrici Regis in pramissis, & circa ea Ipsi Henrico Regis super his de cetero non adsistant, nec adhareant, vel faveant, nec ei Consilium, Auxilium, vel Favorem, desuper prastent.

Complices vero & Fautores monet ut abstineant Regi desper favere, vel ad ærere.

Sect. 6. Alias si Henricus Rex, ac Fautores, Adharentes, Consultores, & Sequaces hortationibus, & requisitionibus hujusmodi modi non audiverint cum Effectu, Henricum Regem, Fautores, Adharentes, Consultores & Sequaces, ac alios Culpabiles pradictos, Authoritate Apostolica, ac ex certa nostra Scientia, & de Apostolica Potestatis Plenitudine tenore Prasentium in virtute Sancta Obedientie, ac sub Majoris Excommunicationis Lata Sententia, à quo etiam pratextu cujuscunque Privilegij, vel facultatis, etiam in forma Confessionalis, cum quibuscunque efficacissimis Clausulis à Nobis, & Sede pradicta quomodolibet Concessis, etiam iteratis vicibus innevatis, ab alio quam a Romano Pontifice, praterquam in mortis Articulo Constituti, ita tamen, quod si aliquem absolvi contingat, qui postmodum Convaluerit, nisi post Convalescentiam, Monitioni, & Mandatis Nostris huiusmodi paruerit cum Effecbu, in eandem Excommunicationis Sententiam reincidat) absolvi non possint.

Inobedie tésque Majoris Excommunicationis sententia innodat-

Sect. 7. Necnon Rebellionis, & quod Henricum Regem, etiam Perditionis Regni, & Dominiorum Pradiciorum, & tam quoad eum, quam quoad alios Monitos supradictos, suprad infra scriptis pænis, quas si dictis Monitione & Mandatis, ut prafertur, non paruerint, eos, & corum singulos, Ipso facto respective incurrere volumus, per Prasentes Monemus; eisque, & corum cuilibet districte pracipiendo Mandamus, quatenus Henricus Rex per se, vel Procuratorem Legitimum, & sufficienti Mandato suffultum, Infra Nonaginta, Complices vero, Fautores, Adharentes, Consultores & Sequaces, ac alij in Pramissis quomo dibet Hh 2

Rebellionis quòque, & Amissionis Regni pœnam Imponit. Regémque & Complices monet, ut infra, certum Terminum Comparear alfoquin in pœnas hic expressas incidisse declarat.

Culpabiles supradicti, Seculares & Ecclesiafici, eriam Regulares, Personaliter, Infra Sexaginta dies Compareant Coram Nobis, ad se super Pramissis legitime Excusandum, & Defendendum. alias videndum, & Audiendum Contra cos, & corum singulos etiam Nominatim quos sic Monemus, quatenus expediat, ad Omnes, & singulos Actus, etiam Sententiam Definitivam, Declaratoriam, Codemnatoriam, & Privatoriam, ac Mandatum Exculativum procedi. Quod si Henricus Rex, & alij Monis ti pradicti Intra dictos terminos eis, ut prafertur, respective prafixos, non Comparucrint, ad Pradictam Excommunicationis Sententiam per tres dies, post Lapsum dictorum Terminerum Animo, qued absit, sustinuerint Indurato, Censuras Ipsas aggravamus, & successive reaggravamus, Henricumque Regem Privationis Regni, Dominicorum pradictorum, & tam eum, quam alios Monitos Predictos, et corum singulos, Omnes et singulas alias pænas prædictas Incurrisse, ab omnibusque Christi Fidelibus. cum eorum bonis perpetuo diffidatos esse. Et si Interim ab bumanis decedat, Ecclesiastica debere carere Sepultura Auctoritate et Potestatis Plenitudine pradictis decernimus, et Declaramus; eosque Anathematis, Maledictionis, et Damnationis Eterna mucrone percutimus.

Er quascunq; Civitates Ecclesias & alia Loca, ad quæ Ipsi declinaverint, Interdicto, Ecclesiastico supponit. Sect. 8. Necnon qua prafatus Rex Henricus quomodolibet, & ex quavis Causatenet, habet, aut possidet quam diu Henricus Rex, et alij Moniti pradicti, & eorum singuli in aliis per dictum Henricum Regem non tentis, habitis, aut possessis permanserint, & Triduo post eorum inde recessum, & alia quacunque, ad qua Henricum Regem, & alios monitos pradictos post Lapsum dictorum Terminorum declinare contigerit, Dominia, Civitates, Terras, Castra, Villas, Oppida, Metropolitanásque, & alias Cathedrales, ceterásque Inferiores Ecclesias, necnon Monasteria, Prioratus, Domos, Conventos, & Loca Religiosa, vel Pia Cujuscunque, etiam S Benedicti, Cluniacen. Cistercien. Pramonstraten. ac Pradicatorum, Minorum, Eremitarum. S. Augistini, Carmelitarum, & aliorum Ordinum, ac Congregationum, & Militarium quarumcunque in Ipsis Dominiis, Civitatibus, Terris, Castris, Villis, Oppidu, & Locis Existentia,

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Ecclesiastico supponimus Interdicto; ita ut illo durante in ikis etiam pratextu cujuscunque Apostolici Indulti Ecclesiis, Monasteriis, Prioratibus, Domibus, Conventibus, Locis, Ordinibus, aut Personis, etiam quacunque Dignitate Fulgentibus Concessi, praterquam in Casibus à jure permissis, ac etiam in illis alias quam clausis Januis, & Excommunicatis & Interdictis Exclusis, nequeant Misa, ant alia Divina Officia Celebrari.

Sect. 9. Et Henrici Regis, Complicumque, Fautorum, Adherentium, Consultorum, Sequacium, et Culpabilium, pradictorum Fili, Panarum ut hic in hoc Casu par est participes sint, Omnes et singulos ejusdem Henrici Regis ac dictà Anna, ac singulorum aliorum pradictorum Filios natos, et nafcituros, aliosque descendentes, usque in eum gradum, ad quem Jura panas in Casibus hujusmodi extendent (Nemine excepto, nullaque minoris atatis, aut Sexus, vel Ignorantia, vel alterius cujusvis Causa habità ratione) Dignitatibus et Honoribus in quibus quomodolibet Constituti Existunt, seu quibus gaudent, utuntur, potiunter, aut muniti sunt, necnon Privilegiis, Concessionibus, Gratiis, Indulgentiis, Immunitatibus, Remissionibus Libertatibus, et Indultis, ac Dominiis Civitatibus, Castris, Terris, Villis, Oppidis, et Locis, etiam Commendatis, vel in Gubernium Concessis, et que in feudum, emphyteusim, vel alias à Romanis, vel aliis Ecclesiis, Monasteriis, et Locis Ecclesiasticis, ac Secularibus, Principibus, Dominiis Potentatibus, etiam Regibus et Imperatoribus, aut aliis Privatis, vel publicis Personis quomodolibet habent, tenent, aut Possident, Ceterisque Omnibus bonis, Mobilibus et immobilibus, Juribus et Actionibus, eis quomodolibet Competentibus privatos, dicta bona feudalia, vel emphyteutica, et alia quacunque, ab aliis quomodolibet obtenta, ad directos Dominos, ita ut de illis libere disponere possint, Respective devoluta, et eos qui Ecclesiastici fuerint, etiamsi Religiosi existant, Ecclesiis etiam Cathedralibus, et Metropolitanis, necnon Monasteriis & Prioribus, Praposituris, Prapositatibus, Dignitatibus, Personatibus, Officiis, Canonicatibus, & Prabendis, alissque Beneficiis Ecclesiasticis per eos quomodolibet obtentis, privatos, & ad alia, ac alia in posterum obtinenda Inhabiles effe, simpliciter decernimus, & declaramius ,

Filiósque eorum de dignitatibus, graviis & privilegiis ao dominiis & bonis omnibus privatos, & ad alia de cetero obtinenda inhabiles esse declarat.

ramus; cósque sic respective Privatos, ad alia et alia quacunque similia ac dignitates, honores, administrationes, et officia, jura, ac feuda in Posterum obtinenda, Auctoritate et Scientia, ac Plenitudine similibus Inhabilitamus.

Subditosque à juramento fidelitatis & subjectione liberat. Et eisdem mandat ut ab obedientia omnino recedant.

Sect. 10. Ipsiusque Henrici Regis, ac Regni omniumque aliorum Dominiorum, Civitatum, Terrarum, Castrorum, Villarum, Fortaliciorum, Arcium, Oppidorum, & Locorum Suorum, eriam de facto obrentorum, Magistratus, Judices, Castellanos, Custodes & Officiales quoscunque, necnon Communicates, Univer-States, Collegia, Fendatarios, Vasfallos, Subditos, Cives Incolas, & Inhabitatores etiam Forenses, dicto Regi de facto Obedientes, tam Saculares, quam si qui ratione alicujus temporalitatis Ipsum Henricum Regem in Superiorem recognoscant, etiam Ecclesiasticos, à Prafato Rege, seu Ejus Complicibus, Fautoribus, Adharentibus, & Consultoribus, & Sequacibus supradictis deputatis, à juramento fidelitatis, jure vassilitico, & omni erga Regem, & alios pradictos subjectione absolvimus, ac penitus liberamus, eis Nibilominus sub Excommunicationis pana Mandantes, & ab ejusdem Henrici Regis, suorumque Officialium, Judicum, & Magistratuum quorumcunque. Obedientia penitus, & omnine recedant, nec illos in Superiores recognoscant, neque illorum Mandatis obtem perent.

Henrico & Complicibus alias poenas hic Expressas I mponit.

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Sect. 11. Et ut alij eorum Exemplo perterriti, discant ab hujusmodi Excessibus abstinere, eisdem Auctoritate, Scientia & Plenitudine, volumus, & decernimus, quod Henricus Rex, & Complices, Fautores, Adharentes, Consultores, Sequaces, & alij in pramissis Culpabiles, Postquam alias pænas pradictas, ut prafertur respective incurrerint, necnon Prafati descendentes, extunc Infames existant, & ad Testimonium non admittantur, Testamenta, & Codicillos, aut alias dispositiones, etiam Intervivos concedere, & facere non possint, & ad alicujus Successionem ex Testamento, vel ab Intestato, necnon ad Jurisdictionem, seu Judicandi potestatem, & ad Notariatus Officium, Omnesque Actus Legitimos quoscunque (ita ut eorum Processus, sive Instrumenta atque alij Actus quicunque, nullius sint Roboris, vel momenti) Inhabiles existant; & Nulli Ipsis, sed ipsi aliis superquocunque

quocunque debito, & Negotio, tam Civili quam Criminali, de pure respondere teneamur.

Sect. 12. Et Niholominus Omnes, & sigulos Christi sideles, Sub Excommuicationis, & aliis Infrascriptis pænis, monemus, ut monitos, Excommunicatos, aggravatos, interdictos, privatos, maledictos, & damnatos pradictos evitent, & quantum in eis est, ab aliis evitari faciant, nec cum eisdem, seu Prafati Regis Civitatum, Dominiorum, Terrarum, Castrorum, Comitatuum Villarum, Fortaliciorum, Oppidorum, & Locorum predictorum Civibus, Incolis, vel Habitatoribus, aut Subditis, & Vassallis, Emendo, Vendendo, Permutando, aut quamcunque Marcaturum, seu Nogotij Exercendo, Commercium, seu aliquam Conversationem, seu Communionem babeant, aut vinum, granum, sal, seu alia victualia, arma, pannos, merces, vel quasvis alias Mercamias, vel Res per Mare in corum Nav bus, Triremibus, aut aliis Navigiis, sive per Terram cum Mulis, vel aliis Animalibus deferre, aut Conducere, seu deferri, aut Conduci facere, vel delata per illos recipere, publice vel occulte, aut talia facientibus auxilium, consilium, vel favorem, publice, vel occulte, vel indirecte quovis quastro colore, per se, vel alium, seu alios quoquomodo pastare prasumant, quod si fecerint, ultra Excommunicationis pradicta, etiam Nullitatis Contractuum, quos inirent, necnon Perditionis Mercium, Victualium, & bonorum omnium delatorum, que Capientium fiant, panas similiter eo Ipso Incurrant.

Christi sidelibus sub pænis hic expressis præcipit, ut Insidelium Commercium cvitent.

Sect. 13. Ceterum quia Convenire non videtur, ut cum bis qui Ecclesiam Contemnunt, dum prasertim ex eorum pertinacià spes Corrigibilitatis non habetur, bi qui Divinis Obsequiis vacant Conversentur, quod etiam illos turè facere non posse dubitandum est, Omnium & singularum Metropolitan: & aliarum Cathedralium, Ceterarumque Inferiorum Ecclesiarum, & Monasteriorum, Domorum, & Locorum Religiosorum & Piorum quorumcunque, etiam S. Augustini, S. Benedicti, Cluniacen. Cistercien. Pramonstraten. ac Pradicatorum, Minorum, Carmelitarum, aliorumque quorumcunque Ordinum, Militiarum, etiam Hospitalis Hierosolymitani, Pralatibus, Abbatibus, Prioribus, Praceptori-

Pradatis quoque & cateris Personis Ecclesiasticis mandat sub pœnis hic contentis quatenus de Regno Anglia discedant, ut hic-

bus Prapositis, Ministris, Custodibus, Guardianis, Conventibus, Monachis, & Canonicis, necnon Parochialium Ecclesiarum Rectoribus, aliifque quibuscunque Personis Ecclesiasticis in Kegno & Dominiis pradictis Commorantibus, sub Excommmicationis, ac Privationis administrationum, & Regiminum Monasteriorum, Dignitatum, Personatuum, Administrationum, ac Officiorum, Cannonicatuumque, & Frabendarum, Parochialium Ecclesiarum, & aliorum Beneficiorum Ecclesiasticorum quorumcunque quomodolibet qualificatorum, per cos quomodolibet obtentorum pænis Mandamus, quatenus Infra quinque dies post Omnes & singulos Terminos pradictos Elapsos, de ipsis Regno, & dominiis, dimissis tamen aliquibus Presbyteris in Ecclesiis, quarum Curam habuerint pro administrando Baptismate parvulis, O in Panitentia decedentibus, ac aliis Sacramentis Ecclesiastices, Que Tempore Interdicti Ministrari permittuntur, exeant, & discedant, neque ad Regnum, & Dominia pradicta revertantur, donec Moniti, & Excommunicati, aggravati, reaggravati, privati, maledicti, & damnati pradicti Monitionibus, & Mandatis nostris hujusmodi obtemperaverint, & meruerint à Censuris bujusmodi absolutionis Beneficium obtinere, seu Interdictum in Regno, & dominiis pradictis fuerit sublatum.

Ducésque alios monet sub pœnis supradictis, ut Henricum & ejus Complices de Regno expellere & expelli procurent.

Sect. 14. Praterea si Pramissis non obstantibus Henricus Rex, Complices, Hautores, Adherentes, Consultores, & Sequaces pradicti in corum pertinacia perseveraverint, nec Consciencia stimulus eos ad Cor Reduxerit, in eorum forte Potentia, & armis Confidences Omnes & singulos Duces, Marchiones, Comites, & alios quoscunque, tam Saculares, quam Ecclesiasticos, etiam forenses, de facto dicto, Henrico Regi Obedientes, sub ejusdem Excommunicationis, ac Perditionis bonorum suorum (qua, ut Infra dictus similiter Capientium fiant) pænis, requirimus, O monemus, quatenus Omni mora, & Excusatione Postposita, eos & corum singulos, ac Ipsorum Milites, & Stipendarios, tam Equestres, quam Pedestres, aliósque quoscunque qui eis cum armis faverint, de Regno & Dominiis pradictis, etiam vi armorum, si Opus fuerit, expellant, ac quod Henricus Rex, & ejus Complices, Fautores, Adharentes, Consultores, & Sequaces Mandatis nostris non obtemperantes pradicti de Civitatibus, Terris, Castris,

Castris, Villis, Oppidis, Fortalitiis, aut aliis Locis Regni, & Dominij Pradictorum, se non Intromittant, procurent, Eis Jub Omnibus & singulis panis pradictis Inhibentes, ne in favorem Henrici ejusque Complicum, Fautorum Adharentium, Consultorum & Sequacium, aliorumque Monitorum Pradictorum Mandatis Nostris non obtemperantium, arma Cujustibet Generis offensiva, & defensiva Machinas quoque bellicas, seu tormenta (artellarias nuncupata) sumant, aut teneant, seu illis utantur, aut armatos aliquos, prater Con-Suetam familiam parent, aut ab Henrico Rege Complicibus, Fautoribus, Adharentibus, Consultoribus, & Sequacibus, vel aliis in Legis Ipsius favorem paratos, quomodelibet, quavis occasione vel Causa, per se, vel alium, seu alios publice vel occulte, directe vel indirecte teneant, vel receptent, aut dico Henrico Regi, seu Illius Complicibus, Fancoribus, Adherentibus, Consultoribus, & Sequacibus Pradiciis, Consilium, Auxilium, vel quomodolibet ex quavis Causa, vel quovis quasito Colore sive Ingenio, publice vel occulte, directe vel indirecte, tacite vel expresse, per se vel alium seu alios Pramissis, vel aliquo Pramissorum prastent, seu prastari faciant quoquomodo.

Sed. 15. Praterea ad dictum Henricum Regem facilius ad sanitatem, & prafata Sedis Obedientiam reducendum, Omnes & singulos, Christianos Principes, quacunque etiam Imperiali & Regali. Dignitate fulgentes, per viscera Misericordia Dei Nostri (Cujus Causa agitur) hortamur & in Domino Requirimus, eis Nihilominus, qui Imperatore & Rege Inferiores fuerint, quos propter Excellentiam Dignitatis à Censuris Excipimus, sub Excommunicationis pæna Mandantes ne Henrico Regi Ejusque Complicibus, Fautoribus, Adharentibus, Consultoribus, & Sequacibus, vel corum alicui per se vel alium seu alios, publice vel occulte, directe vel indirecte, tacitè vel expresse etiam sub pretextu Confæderationum aut Obligationum quarumcunque, etiam Juramento, aut quavis alia sirmitate roboratarum, & Sapius geminatarum, a quibus quidem Obligationibus, & Juramentis Omnibus, nos cos, & corum singulos eisdem Auctoritate & Scientia, ac plenitudine per prasentes absolvimus, Ipsasque Confæderationes

Principum Christianorum Consæderationes, & Obligationes Contractas cum Henrico nullas & invalidas declarat. fæderationes & Obligationes tam factas, quam in Posterum faciendas, quas tamen (in quantum Henricus Rex & Complices, Fautores, Adharentes, Consultores, & Sequaces pradicis circa pramissa, vel corum aliquod se directe vel indirecte Juvare possent sub eadem pæna sieri prohibemus, nullius Roboris vel Momenti, nullasque, irritas, Cassas, inanes ac pro Infectis habendas fore decernimus & declaramus, consilium, auxilium, vel favorem, quomedolibet, prastent; quinimo si qui illis, ant eorum alicui ad presens quomodolibet affiftant, ab Ipsis omnino, & Effectu recedant. Quod si non fecerint postquam Presentes publicata & Executioni demandate fuerint, et dicti Termini lapsi fuerint, Omnes & singulas Civitates, Terras, Oppida, Castra, Villas, & alia Loca eis Subjecta, simili Ecclesiastico Interdicto supponimus, volentes Ipsum Interdictum donce Infi Principes à Consilio, Auxilio & Favore Henrico Regi & Complicibus, Fautoribus, Adharentibus, Consultoribus, & Sequacibus predictis prestando, destiterint, perdurare.

Principibus & aliis mandar, ut contra Henricum & Complices Arma Capiant.

Sect. 16. Insaper tam Principes pradictos, quam quoscunque alios, etiam ad Stipendia quorumcunque Christi sidelium Militantes, & alias quascunque personas, tam per Mare, quam per Terras, Armigeros habentes, similiter hortamur, @ requirimus, & nobilominus eis in virtue Sancta Obedientia Mandantes, quatenus contra Henricum Regem, Complices, Fautores, Adbarentes, Consultores, & Sequaces pradictos, dum in Erroribus pradictis, ac adversus Sedem pradictam rebellione permanserint, Armis Insurgant, eosque @ eorum singulos, perfequantur, ac ad Unitatem Ecclesia, & Obedientiam dicta Sedis redire cogant, & compellant; & tameos, quam Ipsorum Subditos, & Vassallos, ac Civitatum, Terrarum, Castrorum, Oppidorum, Villarum, & Locorum Suorum Incolas, & babitatores, aliasque Omnes singulas Personas supradictis Mandatis nostris, ut prafertur, non obtemperantes, & qua prafatum Henricum Regem Postquam Censuras & Pænas pradictas incurrerit, in Dominum amomodolibet etiam de facto recognoverint, vel ei quovis modo obiemperare prasumpserint, aut qui eum, ac Complices, Fautores, Adharentes, Consultores, Sequaces, ac alios.

alios non obtemperantes pradictos, ex Regno & Dominiis pradictis, ut prafertur, expellere nolucrint, ubicúnque eos invenerint, eorúmque bona, mobilia & immobilia mercantias, pecunias, navigia, credita, res, & Animalia, etiam extra territorium, dicti Henrici Regis ubilibet Consistentia, Capiant.

Sect. 17. Nos enimbona, Mercantias, Pecunias, Navigia, Res, & Animalia pradicta sic capta, In proprios corum usus convertendi, eisdem Auctoritate, Scientia, & Potestatis Plenitudine, Plenariam Licentiam, Facultatem & Auctoritatem concedimus, illa omnia ad eosdem Capientes plenarie pertinere, & Spectare, & Personas ex Regno, & Dominiis pradictis Originem trahentes, seu in illis Domicilium habentes, aut quomodoliber habitantes, Mandatis nostris predictis non obtemperantes, ubicunque eos Capi Contigerit, Capientium servos fieri decernentes, Prasentesque Literas, quoad hoc, ad omnes alios cujuscunque Dignitatis, Gradus, Status, Ordinis, vel Conditionis fuerint qui Ipsi Henrico Regi, vel ejus Complicibus, Fautoribus, Adharentibus, Consultoribus, & Sequacibus, aut aliis Monitionibus, & Mandatis nostris bujusmodi, quoad Commercium non obtemperantibus, vel eorum alicui victualia, arma, vel pecunias subministrare, aut cum eis Commercium habere, seu Auxilium, Consilium, vel Favorem per se vel alium, seu alios publice vel occulte, directe vel indirecte, quovis modo contra tenorem Prasentium prastare prasumpserint extendentes.

Infideles & inobedientes capientium fervos, & eorundem bona occupantium fieri decernic.

Sect. 18. Et ut premissa facilius iis quos concernunt innotescant, universis & singulis Patriarchis, Archiepiscopis, Episcopis, & Patriarchalium Metropolitan. & aliarum Cathedralium, & Collegiatarum Ecclesiarum Pralatis, Capitulis, aliisque Personis Ecclesiasticis Sacularibus ac quorumvis Ordinum Regutaribus, necnon Omnibus, & singulis etiam Mendicantium Ordinum Professoribus Exemptis, & non Exemptis, ubilibet, Constitutis, per easdem Prasentes, sub Excommunicationis & Privationis Fecclesiarum, Monasteriorum, ac aliorum Benesiciorum Ecclesiasticorum, Graduum quoque & Ossiciorum, necnon Privilegiorum,

Prælatis & alli;
Mandat fub pænis
de quibus hic, ut in
eorum Ecclefiis
Henricum & Complices qui fupradictas pænas,& Cenfuras Incurrerint,
Excommunicatos
publicè enuncient,
& evitari facian:

vilegiorum, & Indultorum quorumcunque etiam à Sede pradist.s quomodolibet Emanatorum pænis ipfo facto Incurrendis, pracipimus, & mandamus, quatenus Ipsis ac corum singuli, fi, & Postquam vigore Prasentium desuper requifici fuerint, Infra tres dies Immediate sequentes prafatum Henrici Regem, Omnesque alios & singulos, qui supradictas Cenfuras, & pænas Incurrerint in corum Ecclesus, Dominicis, & aliis Festivis diebus, dum Major Inibi populi Multitudo, ad divina Convenerit, cum Crucis vexillo, pulsatis Campanis, & acconsis, ac demum Extinctis, & in Terram projectis, & Conculcatis Candelis, & aliis in similibus servari solitis Caremoniis servatis, Excommunicatos sublice nuncient, & ab aliis nunciari, ac ab Omnibus Arctius evitari faciant, & mandent, necnon sub supradictis Censuris . Pænis, Prasentes Literas, vel earum transumptum, sub forma Infrascripta Confectum, . Infra Terminum trium Dierum, Postquam, ut præfertur requisiti fuerint, in Ecclesiis, Monasteriis, Conventibus, et aliis corum Locis, publicari, ez affigi faciant.

Publicationem Iflius Conft. Impedientib. ealdem prepas Imponit.

Sca. 19. Volentes, Omnes; et singulos cujuscunque Status, Gradus, Conditionis, Praeminentia, Dignitatis, aut Excellentia fuerint, qui quominus Prasentes Litera, vel earum transampta, Copia seu Exemplaria, in suis Civitatibus, Terris, Castris, Oppidis, Villis, et Locis Legi, et affigi, ac publicari possint, per se, vel alium, seu alios, publice vel occulte, directe vel indirecte impediverint, easdem Censuras, et Panas Ipso facto Incurrere. Et cum fraus et dolus nemini debeant Patrocinari, ne quisquam ex his, qui alicui Regimini, et Administrationi deputati sunt Infra Tempus sui Regiminis , seu Administrationis , Pradicias Sententias , Censuras, et l'ænas sustineat, quasi post dictum Tempus Sententiis Censuris et Panis pradictis amplius Ligatus non existat, quemunque qui dum in Regimine, et Administratione existens, monitioni, et mandato nostris quoad pramissa, vel aliquid corum obremperare noluerit, etiam deposito Regimine, et Administratione hujusmodi, nisi paruerit, eisdem Censuris, et Panis Subjicere decernimus.

Sect. 20. Et ne Henricus, Ejusque Complices, et Fautores, Adharentes, Consultores, et S. quaces, alique quos pramissa Concernunt, Ignorantiam corundem Prafentium Literarum, et in eis Comentorum pretendere valeant, Literas ipfas (in quibus Omnes et singulos, tam juris, quam facti, etiam Solemnitatum, et Processum, Citationismque Omissarum defe-Etus, etiamsi Tales sint, de quibus Specialis, et expressa mentio facienda effet, propter Notorietatem facti, Auctoritate, Scientia, et Potestatis plenitudine similibus, Supplemus) in Baillice Principis Apostolorum, et Cancellarie Apostelica de urbe, et in partibus in Collegiata Beata Mariæ Brugen. Tornacen. et Parochialis de Dunkerca, Oppidorum Moriensis Diæcesis, Ecclesiarum valvis Affigi, et Publicari Mandamus, decernentes qued earundem Literarum Publicatio sic fatta, Henricum Regem, Ejusque Complices, Fautores, Acharentes, Consultores et Sequaces Omnesque alios, et singulos, quos Litera Ipfa quomodolibet Concernunt, perinde cos arctent, ac si Litera Ipfa eis Personaliter Letta et Imtimata fuissent , cum non sit verisimile, quod ea, que tam patenter fiunt, debeant apud eos incognita remanere.

Publicari Mandat hanc Conft. in locis hic expressis. Sed hac forma immutata est, ut hic in fine.

Sect. 21. Ceterum quia difficile foret Prasentes Literas ad singula quaque Loca, ad qua necessarium esset deferri, volumus, et dictà Auctoritate decernimus, quod earum transumptis manu publici Notarij Confectis, vel in Almâ Urbe Impressis, ac Sigillo alicujus Persona in Dignitate Ecclesiastica Constituta munitis, ubique eadem sides adhibeatur qua Originalibus adhiberetur si essent exhibita vel ostensa. Sect. 22. Nulli ergo Omnino hominum liceat hanc paginam Nostra Monitionis, Aggravationis, Reaggravationis, Declarationis, Percussionis, Suppositionis, Inhabilitationis Absolutionis, Liberationis, Requisitionis, Inhabilitationis, Exceptionis, Prohibitionis, Concessionis, Extensionis, Suppletionis

Mandatorum, Voluntatis, et Decretorum Infrigere, vel ei ausu Te-

Transumptis credi jubet. merario contraire. Si quis autem hoc attentare Prasumpserit, Indignationem Omnipotentis Dei, ac Beatorum Petri, et Pauli Apostolorum ejus se noverit Incursurum.

D.P.An.z. Die 30.

Dat. Romæ apud S. Marcum, Anno Incarnationis Dom. 1435. 3. Kal. Septemb. Pont. Nostri Anno Primo.

A



SHORT ACCOUNT

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OF THIS

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